

A GENERAL INDEX

TO THE

NAMES AND SUBJECT-MATTER

OF THE

SACRED BOOKS OF THE EAST

COMPILED BY

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OF PRAGUE

WITH A PREFACE BY

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PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Muller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Gottingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Muller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Muller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brahmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Muller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Muller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,
February, 1910.

INTRODUCTORY NOTE

BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published ; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme ; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Muller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e. g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and, for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,
January, 1910.

LIST OF RELIGIONS

REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
 (a) Prayers and Hymns, vols. 32, 42, 46.
 (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
 (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
 (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. GAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47
- VII. ISLĀM, vols. 6, 9.

LIST OF TRANSLATORS

OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
 Bloomfield, Maurice, vol. 42.
 Buhler, Georg, vols. 2, 14, 25.
 Cowell, E. B., vol. 49 (i).
 Darmesteter, James, vols. 4, 23.
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 Mills, L. H., vol. 31.
 Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
 Palmer, E. H., vols. 6, 9.
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 Takakusu, J., vol. 49 (ii).
 Telang, Kāshināth Trimbak, vol. 8.
 Thibaut, George, vols. 34, 38, 48
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-

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotr, priest occurs frequently in volume 46.)¹

n. = name.²

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

¹ Where a very large number of references are given, some references have been italicized to point out the more important passages.

² But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

LIST OF THE 49 VOLUMES OF THE SACRED BOOKS OF THE EAST

VOL.-	VOL.	VOL.
✓1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
✓2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras. —
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 }
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras. —
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarîka.	40 }
8 Bhagavadgîtâ, &c.	22 Gaina-Sûtras.	✓41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada	✓24 Pahlavi Texts.	✓42 Atharva-veda.
10 (ii) Sutta-Nipâta.	✓25 Laws of Manu.	✓43 } Satapatha-
11 Buddhist Suttas	✓26 Satapatha-	✓44 } Brâhmana.
✓12 Satapatha-	Brâhmana.	45 Gaina-Sûtras.
Brâhmana.	27 } Texts of Confucian-	✓46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Lî Kî).	47 Pahlavi Texts.
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- (b) Forms and abodes of A.
- (c) Myth of the hidden A.
- (d) Names of A
- (e) Anthropomorphic conception of A (his body, his food and drink, his chariot and horses, his wives, children, &c.)
- (f) Theriomorphic conception of A, and his relations to animals
- (g) His relation to the other gods in general
- (h) A. as related to individual other gods
- (i) A. and the solar deities (Aditya, Sūrya, Usha, the Arvins)
- (j) A. as destroyer of demons and all hostile powers
- (k) Excellent qualities and transcendent powers of A
- (l) A. as a kind and helpful god
- (m) A. the god of the house and the clan
- (n) A. as connected with women and marriage
- (o) A. as the sacrificial fire and the Fire-altar
- (p) Men (or demigods) and families who first established A
- (q) A. as a priest, and his relations to the priesthood
- (r) A. in his relation to the Sacrifice and the Sacrificer
- (s) Sacrifices to A
- (t) Prayers to A., and A. as related to prayers (and metes)
- (u) A. as connected with Veda and Veda-study

(v) A. in his moral character

(w) A. as a supreme God of Heaven and Earth

(x) A. in philosophical speculations.

(a) HIS BIRTHS, HIS MOTHERS, HIS PARENTS.

Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs, thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391, son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.

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46, 67; the gods have procreated A by their thoughts, 46, 228; son of Tvashtri, 46, 114, 116, 248, 251.

(b) FORMS AND ABODES OF A.

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(c) MYTH OF THE HIDDEN A.

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discovered by the gods, 46, 54 sq., 61, 64, 66, 82, 84, 127, 173, 175; Pragāpati searches for the hidden A., 41, 161 sq., 360; concealed by the *Paṇis*, 12, 245, hid himself in an *Arvattha* tree, 32, 329; went away from the gods, and entered the *muṇḍa* grass, 42, 249; dwelt in secret, 44, 192; 46, 241, 256; brilliant, though hidden in secret, easily to be found, 46, 343, 385; putting down his feet in secret like a thief, A. has enlightened and freed *Atṛi*, 46, 399; searching and digging for A., 41, 200-22, 241 sq.; the hidden A. found by the thoughtful men, 46, 61; the *Angras* have discovered the hidden A., 46, 391 sq.

(d) NAMES OF A.

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Sikbin, 21, 5 n.; expiatory cake offering for A. *Suki* (the bright), 12, 304 n., 305 sq., 307 n., 308; 44, 194; A. *Svishtakrit* (maker of good offerings), established by the gods, 12, 151; offerings and prayers to A. *Svishtakrit*, 2, 202, 299; 12, 152, 152 n., 158, 199-208, 247, 320 sq., 334, 364, 372, 372 n., 382, 403, 412, 414, 14, 304; 25, 90; 26, 205 n., 207, 209, 316 n., 351 sq., 351 n., 383, 391 n., 395; 29, 43 sq., 84, 163 sq., 175, 192, 204, 208, 222, 272, 279, 290, 337, 352, 387, 391, 420; 30, 22, 35 sq., 40, 100, 102, 145, 158, 191, 196, 222, 227, 236, 240, 242, 254, 264-6, 289 sq., 294; 41, 40 sq., 71-3, 105, 112 sq., 184; 44, 3 n., 11, 18 sq., 36 sq., 41, 54, 65, 189 n., 253 sq., 253 n., 336 n., 337-9, 337 n., 351 n., 356, 358, 483; A. *Svishtakrit* is Rudra, 44, 338; A. *Tantumât* worshipped, 29, 136; is *Tanûnapât*, 46, 10, 303; see *Tanûnapât*; is the *Usrg* of the gods, the good-minded lord of prayers, 46, 52, 233, 261 sq., 297; A. *Vasvânara*; the other *Agnis* (the other fires) are verily thy branches, O A. In thee all the immortals enjoy themselves. *Vasvânara*! Thou art the centre of human settlements; like a supporting column thou holdest men. The head of heaven, the navel of the earth is A., he has become the steward of both worlds. Thee, a god, the gods have engendered, O *Vaisvânara*, to be a light for the *Ārya*, 46, 49; A. V. blazes sevenfold within the body, 8, 259; A. V. is the fire within man, by which the food is digested, 15, 193, 294, 312 sq.; 34, 143 sq., 146 sq.; 48, 287, 290 sq.; the sun rises as A. V., 15, 272; 41, 391; A. V. has mounted the firmament, the back of heaven, 46, 229; A. V. unites with the sun, 46, 127; A. V. as the funeral fire, 42, 12, 43, 58, 242, 580; what comes into connexion with A. V. becomes cooked, 41, 349, 398; the fiery spirit of A. V., 41, 404; A. V. is the elemental fire, 34, 144, 147; A. V. is the divinity whose body is fire, 34, 144, 147; A. V. cannot be the divinity of fire, or the element of fire, 34, 148 sq.; A. V. is all the fires, 41, 248; A. V., the third of the

elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393-8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq., 43, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the *Vairvânara graha* for A. V., 26, 298-305; *Dīkshā* offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with *Idā*, 41, 334; A. V. is the mouth of the sacrificial horse (*Pragâpati*), 43, 401; feeding A. V. is the true *Agnihotra*, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the *Yagñayagñiya*, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 30, 154; prayer to A. V. *Parikshit*, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183, 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the *Rshis*, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 43, 287-95, 629-32, 673, 677-9; A. V. is *Purusha* (man, person), 34, 146-8; 43, 398; 43, 292; A. V. shaped like a man, abiding within man, 43, 291; A. V. is *Brahman*, 34, xxxv, 143-53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 43, 248; *Māhava* of *Videgha* carried A. V. in his mouth, 12, 104-6, 104 n., A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274-7, 279; the six *Rshis* who wished to obtain a knowledge of A. V., 38, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (*Vasu* of the

Vasus), 129, 157 (*Vasu* together with the *Vasus*), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight *Vasus*, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Virviki* (the discerning) at the *Agnihotra*, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144, has seven tongues, 43, 205, with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105, the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by *Pûshan*, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

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(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragāpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vr̥ṣhan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; *Nights* and *Dawns* have been lowing for A., as for the calf, 46, 193; the young calf, which *Night* and *Dawn* suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202, led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of *Agni*, 41, 359; a horse (sun) indicates A. at the *Agmāyana*, 41, 207-12; the roaring snake, 46, 103, 105, the serpent with beautiful splendour, the winged (son?) of *Pr̥ṣṇi*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purīṣya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309, has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 38, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 249, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129, 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the an, 46, 193; the gods have established A. among men, 46, 202, the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying *Vrtra*, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 61; gods afraid of A. (*Rudra*), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (*fiat-altar*) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with *Varuna*, *Mitra*, the *Virvedevâs*, *Indra*, and *Aryaman*, 46, 371.

(h) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvin*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brahman* is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Bṛhaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Druṭa*, 46, 405 sq.; A. is the *Gandharva*, his *Apsaras* are the herbs, 30, 146 n.; 43, 231, joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 119; is speech, I breath, 41, 154, I the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Vīve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed *Soma*, 46, 285; 291; brought the *Soma*-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛ* shaved the head of A. and I., 29, 185; I., *Soma*, and A., 26, 22; 42, 117, 122, 222, 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., *Soma*, *Yama*, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rṣhis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401, identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuṇa*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n., sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168, is the right aim of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321, if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364, *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitrī* brought A. above the earth, 15, 238, raises his arms like *Savitrī*, 46, 115; like *Savitrī* he has sent his light upward, 46, 340; is truthful like *Savitrī*, 46, 88; is *Savitrī*, 41, 191 sq.; *Savitrī* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishṇu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Dasapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the steale cow, 42, 176; relation between A. and S., 26, xvii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and *Sūrya*, see (1) A. and the solar deities; *Trita* blows upon A., 46, 387; A. and *Ushas*, see (1) A. and the solar deities, A. and *Vāk* (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 48, 67; A. worshipped in connexion with *Varuna*, 26, 383; 46, 307; *Varuna*, Soma, A., 42, 135; A. alone rules over gods like *Varuna*, 46, 157; *Varuna*, *Mitra*, A., 26, 285 sq.; 46, 236; through A., *Varuna*, *Mitra*, and *Aryaman* are glorious, 46, 148; *Varuna* identified with A., 43, 238 sq.; 46, 240; and the *Vasus*, see above, p. 14; A., *Vāyu*, and *Indra* are above the other gods, 1, 151; A. who sees, *Vāyu* who hears, *Āditya* who brings to light, 2, 114; A., *Vāyu*, and *Āditya* (or *Sūrya*), 1, 203; 15, 48 sq., 308; 80, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., *Vāyu*, and *Āditya*, 15, 75; 41, 284; A. and the earth, *Vāyu* and the air, *Āditya* (*Sūrya*, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204, 43, 90 sq.; 44, 27; A., *Vāyu*, and *Āditya* are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508, A., *Vāyu*, and *Āditya* are the hearts of the gods, 43, 162; light is A., might *Vāyu*, glory *Āditya*, 44, 173; A., *Vāyu*, *Āditya*, and *Kandramas* identified with the four fires, 44, 127; A. is *Vāyu*, 43, 363; A. is *Virāg*, 43, 360; is *Virāg*, is the regions, is the vital airs, 43, 70,

164 sq.; A. and *Vishnu* are the two halves of the sacrifice, 26, 12; offerings to A. and *Vishnu*, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; *Vishnu* and A. identified, 41, 276, A. is *Viśvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with *Viśvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Yama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(2) A. AND THE SOLAR DEITIES
(ĀDITYA, SŪRYA, USHAS, THE ASVINS).

The Sun appeared when A had been born, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (*Āditya*, *Sūrya*), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. *Valisvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70, is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in *Āditya*, at the *Agnihotra*, 44, 112 sq.; A. united with A., *Savitri*, *Sūrya*, 44, 469 sq.; by means of A. and *Āditya* the sacrificer ascends to heaven, 44, 473; the eye of *Sūrya*, the eyeball of A., 26, 77; *Sūrya*, the eye of *Mitra*, *Varuna*, and A., 26, 343; 41, 408; A., *Sūrya*, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his maternal character, together with Ushas, the Arvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423, praised and kindled in the evening and at dawn, 46, 213, 307, 354, deity of the eastern region, 26, 50, 41, 206, 291, 42, 192, 43, 3 sq. and n, 105, 199, 337, and the Kṛttikās (in the east) and the month Kārttika sacred to A., 7, 265; 12, 282 sq.

(j) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the Rakshas, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497, 46, 49, 102, 346, 367 sq., 397; invoked as Rakshohan, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A the gods conquered the demons (Asuras), 12, 54 sq., 57; 42, 180, 46, 303, gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; takman (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of Vṛitra, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq., burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194, 46, 22 sq., 75, 103, &c., is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best Rishi, 46, 114 sq., 118, 283; compared to a Rishi, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of Brāhmanas, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284, is long-lived through the trees, 29, 294; never grows old, 46, 131, 167, in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202, the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217, is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438, is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137, gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192, 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40, every nourishment goes towards A., 46, 75, all-enhancer, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq., called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c., a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (grihapati), 42, 183; 44, 189, 46, 31, 52, 64, 130, 176, 352, 385, 413, *see also above* A. Grihapati (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq., 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (damūnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 30, 190, 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girl's sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Sūryā, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 30, 49, 187 sq., 190; unites husband and wife, 46, 371, invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 33, 171 n., is the causer of sexual union, the progenitor, 26, 98, 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq., is both offspring and lord of offspring, 43, 181; invoked for the new-born child, 29, 52, 54, 294, 30, 59, 213, 215 sq.; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' *Pum-savana* prayer, 80, 54; invoked to promote virility, 42, 32.

(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR

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Agriculture.

(a) Pursuit of a. recommended or forbidden

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

(a) PURSUIT OF A. RECOMMENDED OR FORBIDDEN.

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- (b) His relation to Aṭharmazd
- (c) His antagonism against righteousness and religion, and his love of sin.
- (d) How to defeat A.
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(a) IN GAINA RELIGION.

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Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator

(b) A in mythology

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(a) **THE SUPREME GOD AND CREATOR.**

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(c) A in the plural, a class of divine beings

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- (b) Different kinds of a s.
- (c) The victim
- (d) The Yûpa, or sacrificial post to which the victim is bound

(a) HISTORY OF A. S. ; DIFFERENT VIEWS ABOUT THEM

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper, therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169, flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n. ; slaughter of animals for a s. permitted, 8, 289 sq ; 14, 26 sq and n., 54, 71 ; 25, 172-6 ; occasions on which a s. should be offered, 29, 87-9, 88 n. ; 30, 256 sq ; though implying injury to living beings, a s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq. ; 38, 130 sq., 310 ; 48, 598 sq. ; not alluded to in the *Riksamhitâ*, 44, xvii ; the Âpri hymns destined for the Prayâga offerings of the a. s., 46, 9, a hymn used at the ritual of the a. s, 46, 283 sq ; he who offers living victims will reside high in heaven, 46, 24 ; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq ; he who performs a s. eats food every six months in yonder world, 43, 299 ; by a s the sacrificer confers upon himself immortal life, 44, 118 sq, by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218 ; in pressing Soma, they slay it, the animal victim is slain, the *havyagña* is slain with mortar and pestle, and the two mill-stones, 12, 308 ; 26, 65, 340 ; 44, 2 ; substituting lower for higher animals, and vegetable for a s, 44, xxxvii ; when they spread the sacrifice, they kill it, 44, 2 sq. ; origin and development of a. s., 12, 50-2 ; 26, 178 sq ; rice and barley the sacrificial essence of all animals, 26, 199, 199 n., the cake a symbol of a. s., 12, 49-52 and n ; animals constitute a sacrifice, 44, 155 ; ascetic censuring an

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- Arask**, 'malice,' a fiend, 5, 107 sq.
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- Ārāstāi**, or **Ārāstī** (Ārāstīh), n. p., father of Maidhyōmaungha, 5, 141, 141 n., 145; 23, 203, 203 n.; 47, 163; brother of Pōrūshaspō, 47, 155.
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Arhaddatta, n.p., disciple of *Simhagiri Gāṭismara*, 22, 293.

Arhat, Pali *Arhat*, a holy man, a saint; *Arhats*, saints.

(a) Use of the term A, becoming an A

(b) Attainments of A

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(a) USE OF THE TERM A, BECOMING AN A.

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the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvâna, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face!* And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond! 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upâdâna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvâna, 11, 243 sq.; the Âsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq., Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvâna at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq., 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233, 36, 96-8; discussions about A., 36, xxiii, xxvi sq., supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq., previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvâna.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, *see* Erekhsha.
- Arish'anemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arish'anemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Arut'ba**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Aryas**, 'the elect,' 'the noble,' 10 (u), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (u), 92. *See also* Ārya.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 342, 346-9.
- Arkanānas Ātreya**, n. of a priest, 32, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Ārmatī Speṣṭa**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241, mother of Ashi Vanguhi, 23, 274.
- Ārmat** (Av. Ārmatī), opposed by Tārōkmat (Av. Tarōmatī), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of Krishna, 8, 128; is the cause of ruin, 41, 1, 44, 22. *See also* Pride.
- Arrow**, one a.'s range is as much as Pragāpatī crosswise, 41, 25; three a. handed to the king at the Rāgasūya, 41, 88, a. means strength, 41, 236, in parables and similes, 35, 159, 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ārsheya-brāhmaṇa**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, and Ashi Vanguhi.
- Ārsh'ishenas**, make five Avadāna cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Ārstād**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Ārstād Yast devoted to A. and Hwaenō, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. *See also* Ārstād.
- Arsti**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 23, 210.
- Ārtabhāga**, *see* Gāratkātava Ā.
- Ārtabhāgiputra**, n.p., 15, 225.
- Artakhshatar**, or Ardashir Pāpakān, a king of Iran, son of Pāpak, summoned Tōsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called Vohūman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sāsānian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
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159 sq., 167, by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.

Artha, 'Wealth' (personified), worshipped at the *Tarpana*, 30, 244.

Arthasāstra, Sk., knowledge of *Sūdras* and women, 2, xxxii, 171, 171 n.

Arthavādas, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n, 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.

Artisan, an ascetic should not live by the occupation of an a., 8, 208, 365. See *Professions, and Society* (four classes of).

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Arūm, Zoroastrianism spread to, 24, 171, 171 n.

Arūmans, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.

Arūna Aupavesi, grandfather of *Svetaketu Arumeya*, 12, xli; his teaching, 12, 313, 452, 26, 249 n.; 43, 393 sq.; teacher of *Uddālaka*, 15, 226.

Arundhati, or *Akshamālā*, wife of *Vasishtha*, 25, 331 n.; 30, 244.

Arundhati, a plant, protects cattle, 42, 144, 490 sq.

Arumeya, see *Svetaketu A.*

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Arūvis, meditate on the heart as *Brahman*, 1, 206.

Arunmukhas, *Indra* delivered the A., the devotees, to the wolves, 1, 293.

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Arusha, n. of a solar deity, the morning sun, 32, 20-3.

Arvāvasu, a *Hotr* of the gods, 12, 137, 137 n.

Ārya, title prefixed to the names of *Sthaviras*, 22, 286-94; *Sūdra* and *Ā* created, ruled by day and night, 43, 74 sq.; *Sūdra* woman the *Ā*'s mistress, 44, 326; the gods have engendered *Agni*, to be a light for the *Ā*, 46, 49. See *Āriya*.

Āryadatta, see *Datta*.

Āryag, n p, 47, 140.

Āryagayanti Sākhā, founded by *Gayanta*, 22, 288; founded by *Ārya Ratha*, 22, 293.

Āryaghosha, a *Ganadhara* of *Pārśva*, 22, 274.

Āryaketaka Kula, of the *Kārana Gana*, 22, 292.

Āryakuberā Sākhā, founded by *Ārya Kubera*, 22, 293.

Aryaman

(a) A. in mythology.

(b) Worship of A.

(a) A. IN MYTHOLOGY.

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- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.
- Aryama**, a demon harassing children, 30, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hvarend*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* *Āryas*.
- Āryanāgilā Sākhā**, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, *see* *Āryas*, and *Caste (d, f)*.
- Aryapadmā Sākhā**, founded by Ārya Padma, 22, 293.
- Āryapadmilā Sākhā**, founded by Padmīla, 22, 288.
- Āryarūshipālītā Sākhā**, founded by Ārya Rūshipālita, 22, 293.
- Āryas**, definition of Āryāvarta, 'the country of the Ā', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā, 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlṛkkas* do not understand the language of Ā., 45, 241, some men born as Ā, some as non-Ā, 45, 339. *See* *Āryas*, *Ārya*, *Aryan*, *Caste (d, f)*.
- Āryasenikā Sākhā**, founded by Ārya Senika, 22, 293.
- Āryatāpasi Sākhā**, founded by Tāpasa, 22, 288, 293.
- Āryavagrā Sākhā**, founded by Ārya Vagra, 22, 293.
- Āryāvalokiteśvara**, instructs Sāriputra in the *Pragñāpāramitā*, 49 (1), 147-9, 153 sq.
- Āryāvarta**, n. of India, defined, 14, 2-4. *See* *Geography (of India)*.
- Ārzūr**, slain by Gâyōmard, 24, 58.
- Āsā**, 'Region', offerings to, 30, 113 sq.; 42, 486.
- Asabana**, Kara A., and Vara A., Turanians, 23, 71, 71 n.
- Asabani**, wife of Pourudhākhsti, 23, 225.
- Asamaratha**, is a rainy month, 43, 106.
- Asām-1 Yamāhust**, chief in the River Nāivtāk, 5, 118, 118 n.; 18, 256 n.
- Asamvṛta**, *see* *Hell (a)*.
- Asandivat**, Ganamegaya in, 44, 396.
- Asanḥvanvant**, n.p., 23, 203.
- Asani**, offering to A. at the Sūlagava, 29, 352, at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.
- Āsāpati**, 'Lord of the regions', offerings to, 42, 486.
- Asat**, Sk., t.t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 172 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman', 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pāmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Āsava** (Pali) or *Asrava* (Sk.), the Āsavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (1), 13 sq n., 25 sq. n., 11, 293-5, 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of Ā, 11, 296-307; the Ginas have reached extinction of Ā, 13, 91; the five Bhikkhus were released from the Ā, 13, 102; a man becomes a Samana by the destruction of the Ā, 35, 251 sq.; twenty-five qualities preventing the destruction of the Ā, 36, 141-3. *See* *Āsīvas*.
- Asceticism**, badly-practised, leads to hell, 10 (1), 75; Buddha's attitude towards a., 10 (1), xv n., 67; 11, 146 sq.; 13, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (1), 72-4, 132-4, 174; different kinds of a,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Samgha by demanding stricter rules of which Buddha rejects, 20, 252 sq.; never extolled in the Saddharmapundarika, 21, xxxvii; pārvirāgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

Ascetics (Sannyāsins, Bhikshus, Pārvirāgakas, Munis, wandering mendicants).

- (a) Rules for a
- (b) Laws concerning a.
- (c) Different kinds of a.
- (d) Life and state of a.

(a) RULES FOR A.

Rules for Sannyāsins or a, 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbāgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; he mits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a, a man must first perform the duties of the other āramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at Srāddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

meditation only is prescribed for a, not action, 34, lxxv, 38, 295-303, 306; a. who have broken their vows of chastity, 34, lxxvi; 38, 317-20; Muniship enjoined for a. as a means of knowledge, 38, 322-4; the a. is to live not manifesting himself, 38, 325-7.

(b) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fare or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 38, 135 n, 136 sq.; cannot be witnesses, 7, 48; alms to be given to a, 7, 192-4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 38, 195; sexual intercourse with female a., a kind of incest, 33, xvii, 170, 180 n.; ordeals should not be administered to a, 33, 101, 260; when the husband has become an ascetic, the wife may marry another man, 33, 185; punishment for a. who violate the duties of their order, 38, 265; judicial proceedings for a, 33, 281.

(c) DIFFERENT KINDS OF A.

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Gaina a. compared, 22, xxii-xxxii; backsliding and apostate a., 22, 58-60, some a. subsist by gleaning ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210; Ādraka and the Hastitāpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(d) LIFE AND STATE OF A.

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Asha, Zd., Righteous Order (compare Sk. Rta).

(a) More or less personified

(b) Worshipped as a divine being

(c) Asha Vahista, one of the Amesha Spentas

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

A. and Vohu-manō, 4, 191; waxes by pious acts, 4, 285; obtains all things, 4, 294 n., 295; he who gives to the ungodly harms A., 4, 297;

Righteous Order of Ahura-Mazda, 31, xxi; colloquy between A., Ahura, and the Soul of the Kine, 31, 3-11; Ahura, the Creator of A., 31, 37, 44; Grēhma opposed to A., 31, 55, 63 sq.; in order to maintain A., welfare of soul and body is sought for, 31, 94, 98; the realm of Ahura furthered in A., 31, 109, 116; where Piety and A. join hand in hand, 31, 143; Ahura-Mazda, the father of A., 31, 146, 148; prayer for A., 31, 185; Haoma, the springs of A., 31, 240; Ahura-Mazda approached by the kinship of A., 31, 252; the glorious works of A., in which the souls of the dead find delight, 31, 256; Ahura approached with his Righteousness, 31, 285; Ashi Vanguh closely knit with A., 31, 296 sq.; may A. conquer the Demon of the Lie, 31, 311; Āramaiti, whose are the laws of A., 31, 361.

(b) WORSHIPPED AS A DIVINE BEING.

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(c) ASHA VAHISTA, ONE OF THE AMESHASPENTAS.

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and A. V., 31, 261; the Kingdom is for Ahura and A. V., 31, 283; the longing blessing of A. V., 31, 345; Mazdayasnian doctrines have their growth from A. V., 31, 354.

(d) WORSHIP OF ASHA VAHISTA.

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Ashādhi Sausromateya, n p, 41, 171.

Ashāhura, son of Girtī, 23, 212.

Asha-nemah, n.p., 23, 219.

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Ashasaredha, son of Asha-sairyāk, 23, 213, son of Zairyāk, 23, 213.

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Ashāshagahad, -ē *Hvandēān*, a high-priest, 5, 115, 115 n.

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Ashavahist, or Ashavahisto, or Ardavahist (Ardibahist, Ardibehist), Phl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-ear (flower), 5, 104; smites Andar, 5, 128, protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n., world in the guardianship of A., 37, 244; replies to Gōs-aūrvan, 37, 393; the Airyaman of A., 37, 405, the original creature A., 37, 411 sq.; interferences to diminish slaughter of cattle, 47, xii, 109; Pātakhsrōbō, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manō and A. descend with a stem of Hōm to cause the birth of Zarātūst, 47, 22-8; assists Zoroaster in converting Vūtāsp, 47, 67-9, 164;

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Ashi Vanguhi, the good Blessedness or Sanctity, invoked and worshipped, 4, 222; 23, 11, 18, 162, 164, 166, 330, 332; 31, 200, 206, 211, 217, 226, 296 sq., 298, 324;

- 343 sq., 345, 348, 351, 353, 358; imparts riches to the righteous, 4, 222 n.; follows behind Tistya, 23, 104; proceeds with Mithra, 23, 136; Mithra's chariot embraced by A. V., 23, 136; bestows all the good and riches ('Ashi's remedies'), 23, 188, 188 n., 270-3, 270 n., in the shape of a fair maiden, 23, 209; the Fiavashis bless the house with the presence of the kind A. V., 23, 230; is Piety personified, 23, 270; daughter of Ahura-Mazda, sister of Amesha-Spentas, 23, 270, 274, the Ashi Yast devoted to her, 23, 270-82; praises and loves Zarathustra, 23, 274 sq.; rejects offerings of all sterile people (old men, courtesans, and children), 23, 280 sq.; legend of A. V. hiding herself, 23, 280 sq., and n., her healing virtues, 31, 347 *See* Aharišvang, *Ard*, and *Arshirang*
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- Ashtâd**, the victorious, comes to meet the departed soul, 4, 373.
- Ashvakâ**, as a deity, 29, 102, 104, A. festivals, *see* Animal Sacrifices (b), and Sacrifices (i).
- Ashâpâda**, Rishabha died on the summit of Mount A., 22, 285.
- Ās ibn Wail**, threatened with childlessness, 9, 343 n.
- Asidaka**, demon, converted by Buddha, 19, 244.
- Asikni** river, medicines on the, 32, 402.
- Āsila**, n. of a great ascetic, 45, 268, 269 n.
- Asita**, the Rishi, calls *Kṛṣṇa* the first god, 8, 87, 87 n.; the 1st A. descends from heaven to see Buddha, who has just been born, and prophesies about the child, 10 (ii), 124-8; 19, xix, 12-18, 93, 355-60, 363 sq., 49 (i), 10-14, 20, 91; curative plant from A.'s dwelling, 42, 31, incantation of A., 42, 107, 255; A. Devala, for Āsila? 45, 269 n.
- Asita Dhânva**, a king, whose people are the Asuras, 44, 368, 368 n.
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- Āsmarathya**, n. of a teacher, 34, xix, xcix, 150 sq., 276 sq., 279 sq., 48, 293, 391.
- Āsmô-khanvant**, one of the first followers of Zarathustra, 23, 33 n., 203; Fiavashi of A. worshipped, 23, 321.
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- Asoka**, Sk., Asoka, Pali, the king, inscriptions of, 8, 223; A. and Indian chronology, 10 (i), xxxv-xiv; his edict of Bhabra, 13, xxvi sq.; schism settled by A., 19, xii sq.; A. and the Buddhist Church, 19, xiv; raises eighty-four thousand Stûpas, 19, xxix, 336 sq., 336 n.; Arvaghosha on A., 19, xxxvii; obtained the first holy fruit (Siotâpanna), 19, 337, his reference to the Buddhist Scriptures, 35, xxxvii sq.; outdone by the courtesan Bindumati, 35, 182; Kathâ Vatthu, a controversial work of the period of A., 36, xx. *See* Kâśoka
- Aspengargâk**, a demon, 5, 28, 28 n.; in contest with the rain, 5, 112, 112 n.
- Āspigâns**, family name of Frêdûn, 47, 34; ten Ā, 47, 140.
- Āspôpadhō-makhsti**, n.p., 23, 214.
- Āsramapada**, n. of a park in Benares, 22, 273.
- Āsramas**, Sk., t.t., the four orders or stages of life, viz. student, householder, hermit, and ascetic, 1, 35 n.; 7, 14, 8, 216 sq.; 14, 41, 258-62; 25, 205; he who performs the duties of the Ā., reaches the world of Brahma, 1, 144; 8, 315 sq.; 15, 300 sq.; duties common to all the four Ā., 2, 153; some *Smṛtis* allow only the Ā. of the householder, 2, 153 n., the order of the householder is the best, for the other Ā. derive their existence from that of the householder, 2, 158-61, 193;

7, 194; 8, 354, 358; 14, 44; 25, lxvii sq., 89, 89 n., 214 sq., 214 n.; the order of householder is the best, because the others do not beget offspring, 14, 260-2; householder and ascetic, 48, 708-12; 49 (1), 94 sq.; after having studied the Veda one may make his choice between the four Ā, 2, 192, 192 n.; different purifications and allowances of food for householders, students, hermits, and ascetics, 7, 196; 14, 37; the duties of the four Ā. are not for the emancipated, 8, 307; breaking through the law of the Ā, the chief complaint of Brāhmanas against Buddhists, 15, 11; the three Vehicles (yānas), imitations of the Ā., 21, xxxiv n., xxxvi; the system of the four Ā. older than Buddhism and Gaiism, 22, xxix; Ā. and castes, 22, xxxi sq.; three Ā. obligatory, 25, 71, 71 n.; 48, 693-6; *when he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns*, 25, 169, 205; legal decisions about Ā., 25, 321 sq. and n.; four Ā. known by the Veda, 25, 505, 507, 38, 297-303; three men of the first three Ā. must be in a legal assembly, 25, 510, 510 n.; the law protects the four Ā, 38, 8; the duties connected with them are obligatory on him also who does not strive after mukti, 34, lxxv; 38, 312-15; persons who do not belong to any one of them have also claims to knowledge, 34, lxxvi; 38, 315-17; but it is better to belong to one of them, 38, 316 sq.; Ā. requiring chastity are open to men whether they have reached householdership or not, 38, 295; Gaimini's opinion on these Ā., 38, 295-7; four, not three, 38, 300 sq.; those belonging to the three former Ā. obtain the world of the blessed, while the mendicant enjoys immortality, 38, 301; all works enjoined on them must be had regard to with a view to the springing up of knowledge, 38, 309; of him who has entered on a higher one there is no descend-

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(a) A. as the supreme God and Creator

(b) A. in mythology

(c) A. and Zoroastrianism

(d) A. and morality.

(e) Worship of A.

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received into the Order again, 20, 366; rules for Bh. about bathing, 20, 367-9; will become preachers of the law, Bodhisattvas, and attain perfect enlightenment, 21, xxx, 256-8; a Bodhisattva must shun Bh. who are fond of banter and chatter, 21, 265; Bh. in the classical dramas, 33, xvii; mentioned before Bhikkhus, 36, 3; he who has outraged a Bh. cannot be converted, 36, 78 n., 177; the first Bh., 49 (1), 192. *See also* Bhikkhus (c), and Woman (e).

Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant)

(a) Advantages of monastic life, exalted position of Bh., duties towards them.

(b) Moral precepts for Bh.

(c) The Bh. as members of the Order (Saṃgha)

(d) Daily life of Bh. (costume, food, medicine, dwelling, utensils, &c.)

(e) Buddha and the Bh.

(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

The wise man should follow the bright state of the Bh., 10 (1), 25 sq., 25 n.; *the Bhikṣu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāṇa), cessation of natural desires, and happiness. He who, even as a young Bhikṣu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (1), 88; the true Brāhmana (Arhat) keeps aloof both from laymen and from Bh., 10 (1), 92; the life of the Bh. praised, as compared with family life, 10 (11), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (11), 66, 79, 81-4; 35, 41, 49; characteristics of Bh., worthy of offerings, 10 (11), 82-4; are independent, 10 (11), 154-6, the Bh. is a great man; he has overcome desire in this world, 10 (11), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brahman is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, 11 sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 33, xvii, if laymen

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ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves Be ye a refuge to yourselves Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229, Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

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Vihāra, 20, 282-4; rules of conduct for Bh. in their lodging-places, in the bath-rooms, in the privies, 20, 294-8; rules about one Bh. warning another in respect of any sin he has committed, 20, 315-19; how conscientiously they make general use of everything given to them, 20, 383 sq.; initiation of Bh., 29, 58 sq. n.; only a Bh., under no disability, can create a schism, 35, 163; recitation of Scriptures, looking after buildings, and seeing to gifts, enjoined for Bh., 36, 92-6; punishments of those who, being unworthy, take the vows, 36, 261-4. *See also Ordination and Saṅgha.*

(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

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(e) BUDDHA AND THE BH.

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Bhikshu-sūtra, by Pārāśarya, 8, 32 sq.

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Bhīmasena, a Pārikshita, who offered horse-sacrifice, 44, 396.

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Bhr̥gu, *Buddha* in the hermitage of *Bhārgava*, i.e. Bh.'s son, 19, 59, 49 (1), 62, 92.

Bhr̥gu, a *Purohita*, converted by his sons, became a monk and reached perfection, 45, 61-9.

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Bhr̥ṇahatyā, Sk., the killing of an embryo, 44, 341 n. See also *Abortion*.

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Bhūtadattā, female disciple of *Sambhūta-vigaya*, 22, 289.

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Bhūtas, t.t., entities, or elements. See *Elements*.

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Brahmaluptaka Kula, of the Kauṇṭika Gana, 22, 292.

Brahmaloka, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n., *see also* Brahma-world.

Brahman (neut., Nom. Brahma, masc., Nom Brahmâ).

- (a) The B. (neuter) in the sense of holy word or priesthood
- (b) Nature and qualities of the B (neut.) as the divine principle
- (c) Names, forms, and symbols under which the B (neut.) is meditated upon
- (d) Oneness of the B (neut.).
- (e) The B. (neut.) and the world.
- (f) The B (neut.) and the individual soul.
- (g) Devotion to and absorption in the B (neut.)
- (h) Knowledge of the B. (neut.)
- (i) The higher and the lower B
- (j) Passages in which B may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahampati, Svayambhū, Hiranyagarbha

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishnu fond of B (Veda), 7, 293; those who are first in the Vedas are forms of the B, 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; Palāra tree is B., 12, 90, 90 n., identified with speech, truth, and the three Vyâhrtis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahmakârin, 14, 156; 44, 48; placed its majesty in the Brâhmanas, 14, 199; invoked to purify from sin, 14, 251; offerings to B (priesthood) and Kshatri, 15, 211; is Brhaspati, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B is sacrifice, 26, 23, 35, by the Dikshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii, as the sacerdotalism or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattva, 26, 452 sq. and n.; B. which is long-lived through the Brâhmanas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10, first created from the egg, 41, 146; Pragâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmakârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkishṭa is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rishis are the first-born B., 43, 100, the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahmakârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, *see also* Veda (c); by the B (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332, 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B*, 1, 130, 135, 136, 138, 140, 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.: its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11, free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq., has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338, 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186, the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172,

38, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside, this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227, 48, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyâ, Avidyâ), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sankara impersonal, with Râmânuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332, 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcv sq.; 38, 101, 133-83; later definitions of B., e.g. as sakkid-ânanda, 34, xcii; etymology of the word, 34, 14; 48, 158; *B, which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists . . . The existence of B is known on the ground of its being the Self of every one . . . And this Self (of whose existence all are conscious) is B*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344, is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 48, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛti, nor with Karman, 48, 240, 256, 607, why it is not subject to pleasure and pain, 48, 265 sq., is invisible, unseizable, higher than the Impeishable, 48, 282-7; of boundless love towards his devotees, 48, 316, *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d); world of the B., *see* Brahma-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B (NEUT) IS MEDITATED UPON.

Meditation on B under symbols (pratikopāsana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *abam* and *abar*, 38, 216-18; 48, 642; the Great B is the one *Akshara* into which all beings pass, 48, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302, meditation on *breath* (Prāṇa) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B as represented by Vāyu and Prāṇa, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāṇa is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāgītā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17, ether is an effect of B., 38, 18, ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345, 34, 90, 95, 38, 219; 48, 622 sq., meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

having joy for its *bead*, a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakshmi*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618, is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, 1xx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the *Mahāvratā* ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*', 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the *Sāṅkhyas*, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Purusha* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Purusha*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155, *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; 'as far as B. reaches, so far reaches *speech*,'—'wherever there is B., there is a word; and wherever there is a word, there is B.', 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 48, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Kṛishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within *Kṛishna*, 8, 93; *Kṛishna* greater than B., 8, 96; the great B. is a womb in which *Kṛishna* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 34, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4, all worlds are contained in B, 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxv; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350, *the fishermen are B., the slaves are B., B are these gamblers; man and woman are born from B, women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body, so that he is the Self of all of them*, 48, 717.

(e) THE B. (NEUT.) AND THE WORLD

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28, 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313, in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64, 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhāna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq., 48, 142; creates the world without instruments, 34, xlix sq., xc, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxv; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhâna, Prakṛti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460, effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. See also Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Ātman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (ātman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67, both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brāhmaṇa he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhāna, 8, 253; final release is assimilation with B., 8, 252, 253 n., 255; 34, 28 sq., 34, 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahmakārin, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Āśramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brāhmaṇs teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (n.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 562 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* Brahmanirvāṇa.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that*, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxx-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400, 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq., 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bālāki and Agātarātru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sq., knowledge of the B. the highest achievement of a Brāhmaṇa, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyā, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmakārin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; *Kṛṣṇa* declared to *Aṅgira* the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq., 15, 22, 39; *Ganaka* turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so B. may be seen clearly here in this body, as in a dream, in the world of the*

Fathers; as in the water, he is seen about in the world of the Gandharvas, as in light and shade, in the world of Brahmā, 15, 22; can only be apprehended by the words 'He is,' 15, 23, knowledge of B. the foundation of all knowledge, told by Brahmā, 15, 27 sq.; only pious Brāhmaṇas worthy of receiving the science of B., 15, 41 sq.; *he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing*, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brāhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the *Gñānakāṇḍa*, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sq., 378, 393; on the qualification of gods for brahma-vidyā or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; *Sūtras* not qualified for brahma-vidyā, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (*Vedānta* texts, *Upanishads*), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327, 38, 117 n., 229 sq., 236, 353-63, 372-5, 419; 48, 5, 7, conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, 11x; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq., even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631, Bāhmanas discourse on the supreme B., 49 (1), 127. *See also* Knowledge, *and* Meditation.

(g) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n; two forms of B.; the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyā, 34, xxv; lower B. called Īvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuga, 34, xxxi, c, cxii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq; 38, 389-402; 48, 748-52; Sankara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181, lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; 185 results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.', 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83, the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41, 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâṇas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280, the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198, 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatīs), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5, of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164, a friend and follower of Buddha, 10 (ii), 119 sq., 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200, (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55, 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 125; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580, creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.', 25, 254; true testimony is revered by B. himself, 25, 268, created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212, ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 36, 221, sons of B.'s mind, 38, 235; compact of Brhaspati with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. Katurmukha, Sanaka, and similar mighty beings dwelling in this world, 48, 90, beings from B. down to a blade of grass, 48, 156, 259, 445, 473; Nāīyana alone existed, not B., nor Siva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq., the Devas from B. downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., Vishnu, and Siva, 49 (i), 196-8, 200, precedence of the great B., 49 (ii), 57, the palace of Lord B., 49 (ii), 172. *See also* Hiranyagarbha, Sahaspati, and Svayambhū; B.'s heaven, world of B., *see* Brahma-world.

Brahman, m, t.t., a certain priest. *See under* Priests (a, b).

Brāhmana (masc.), **Brāhmanas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (Kṣhatṛiyas).
- (f) B. in Buddhist and Gāna texts.

(a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at Srāddhas, 2, 140; 25, 114, to be fed at Srāddhas, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270, 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a Srāddha, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the Srāddha, 2, 146, 259, 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the Srāddha, 7, 85 n., 232-8, 232 n., 250 sq., 29, 105-8, 111, 250-5, offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from Srāddha feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299, 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374, 30, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288, offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6, 14, 135-9, 30, 218, 284; 42, 141, 145, 360, 49 (i), 15, 22, pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvati to the Sadānira, 12, 104 n, 105 sq.; 'The B (priests, are the guardians of this sacrifice,' for guardians of the sacrifice, indeed, are those B who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225, what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171, 25, 191; offerings made into the mouths of B are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209, 29, 118, legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24, prāsta, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq., 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270, shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428, 30, 137, 162, 204, 269, 271, 279, 283, of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23, B. women pronounce blessings at the Śmantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61, a cow presented to an offended B., 44, 195, the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n., the Sautrāmanī is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (1), 8-10.

(b) B REVERENCED AS HOLY AND DIVINE BEINGS

Do not speak evil of the B. 1, 32, 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xix, 13, 194; 8, 119; 25, 86, 399, 588; a B who has studied the Vedas and a he-goat evince the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B must be present at ordeals, 7, 55; 33, 260, 262; *the gods are invisible deities, the B are visible deities* The B. sustain the world It is by the favour of the B. that the gods reside in heaven, a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugītā told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36, the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341,

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274, duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaisrādeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.,

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(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

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(d) EXCEPTIONAL LAWS REGARDING B.

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(e) B. AND KINGS OR NOBLES (KSHĀTRIYAS).

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(f) B. IN BUDDHIST AND GAINA TEXTS

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- Brāhmanadhammakasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhvāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmanaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravaigya, 44, 453, 476 n., 478, Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as Brhaspati, q v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gaiṇism in it, 22, xxxii.
- Brahman-slaying**, see Brahman-hatyā, and Brāhmana (d).
- Brahmapura**, city of Brahman, 34, 178. See Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasamsthā**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, see Veda (c).
- Brahma Sikkhī**, n. of a Brahmakāyika god, 21, 5.
- Brahmasūtra**, in the Samhitopanishad of the Atharvans, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; see Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upanishad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, see Brahman (b).
- Brahmavidyābharana**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, see Meditations.
- Brahma-world** (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129, 48, 317 sq.: deep sleep is

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Brahmayagñā, *see* Veda (c).

Brahmīsundarī, n.p., at the head of the nuns in Rīshabha's time, 22, 284.

Brāhmī-upanishad, not a title of the Kena-upanishad, l, lxxxii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

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Brahmopāśana, t.t., meditation on Brahman, and pratikopāśana, 1, 201.

See Brahman (c, b)

Brahmo Samāj, 1, 111v

Breath (Sk. prāna)

(a) Regulation of breathing

(b) The b. of life, the vital principle the soul.

(c) The chief vital air and the organs of the soul

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479, 29, 118; 80, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311, the observance of breathing up and down (prāna-vrata), 15, 98; management of b. to bring about Tāoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxvii, 172 sq. n., 25, 137; the Patidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prāna, meaning b, spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called ana, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; prāna springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāna or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257, marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 48, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99, denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368, knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eve is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāna, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345, is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, *b.* in the mouth, or chief vital air, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq., 38, 89, 95, by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief *Prāna*, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84-91, 93-6; 48, 575; according to the Sāṅkhyas, the combined function of all organs, 88, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of *Vāyu*, 38, 91 sq., is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102, glorified in the *Udgītha-vidyā*, 38, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—*Vāyu* among the Devas, *b.* (*prāna*) among the *Prānas*, the end of all, 1, 58; 34, lxxiv, 38, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq., 15, 97 sq., 201-4, 274 sq.; 38, 256; when *b.* departs, the other senses depart with it, 1, 223, the union of speech and mind, 1, 248; *b.* and speech swallow each other; speech is the mother, *b.* is the son, 1, 256; the inner *Agnihotra*, or the offering of *b.* in speech, and of speech in *b.*, 1, 266, 283; 48, 294 sq., see also *Prāṇāgnihotra*; is the beginning of all words, 8, 353; the triad of mind, speech, *b.*, 15, 93-7; is one of the *pañcagānāb*, or 'five-people,' 34, 260-2; speech, *b.*, and mind presuppose fire, water, and earth, 38, 78 sq.; *b.* and speech, male and female, 48, 285; speech

created *B.*, *B.* the Eye, 48, 377 sq. See also *Piānas*.

(d) *B.* AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214, all these beings merge into *b.*, and from *b.* they arise, 1, 20; 34, 85 sq.; 48, 569; *prāna*, spirit or *b.*, is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; *prāna* or *b.* is the highest Brahman, 1, 55-8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sqq.; 15, 65, 142, 154, 194; 34, xxxiv, 84-7, 97-106, 272; 38, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 38, 84 sq., 186 sq.; 48, 636 sq.; is *sattya*, the true, 1, 209; all things are supported by *b.*, 1, 210, 15, 275; 43, 47 sq.; *Indra* said. 'I am *Piāna* (*b.*), O Rishi, thou art *Prāna*, all things are *Piāna* For it is *Prāna* who shines as the sun, and I here pervade all regions under that form, 1, 219, 236, 294; 48, 250-4, 15 *Huanyagarbha*, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into *b.* or Brahman, 1, 288-90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and *Indra's* self, 1, 299 sq.; *Aditi* arises with *Piāna*, 15, 16; *b.* in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229-31; the Person (*purusha*) is the *b.*, 15, 38; 25, 513; is the one god, 15, 142; 34, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 34, 231, 48, 569, Time (*Kāla*) is *b.*, and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the *bhūman* *b.* or the highest Self? 34, 162-8; through knowledge of the *b.* as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of *b.* the gods aroused the sun, 42, 51; *Prāna*, life or *b.*, exalted as the supreme spirit, 42, 218-20, 622-6; *Piāna* as a rain-god, 42, 218 sq., 623 sq.; is the *Visvagyotis*, 48, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117, a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

Breathings, see *Prāṇas*.

Brīhu, Bharadvāja accepted cows from the carpenter B., 25, 424, 424 n.

Brick Hall, the, at Nādika, 11, 24, 25 n., 27.

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Brīhaspati, or Brahmanaspati, the Lord of Prayer.

(a) B. in mythology

(b) Worship of B.

(a) B. IN MYTHOLOGY.

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the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by Soma, 26, 258 sq.; the wise, 26, 286; Soma begotten by B., 26, 366; Dhātṛ shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; Pūshan has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the Purohita of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents Agni and Indra, 32, 246 sq. n.; 43, 134; offered the Vāgapeya, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is Āṅgīrasa, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552, knows the life-bestowing gold, 42, 63, the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; Maruts, Āditya, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the Vasus, 42, 135; Indra, B., and Sūrya in a list of gods, 42, 160; Indra Brahmanaspati, 42, 163, 213, B. punishes him who withholds the sterile cow from the Brāhmaṇas, 42, 178, 660; undid Vala, 42, 193, 596; deity of Brīhatī metre, 43, 53, 330; share of Savitṛ and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; Indra's ally against the Asuras, 43, 192; B. and Indra, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) WORSHIP OF B.

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Brīhaspati, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 374; Sukia and B., sons of *Bhrigu* and *Angiras*, 19, 10; 49 (i), 8; the great ascetic B., deluded by a woman, begot *Bharadvāga*, 19, 44; 49 (i), 44, 44 n.; addressed *Indra's* son *Gayanta*, 19, 96; 49 (i), 93; the Moon begat *Budha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

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Brīhaspati, n. of the author of a law-book; conversation between *Manu* and B., 25, lxxix; on *Manu's* attitude towards *Niyoga*, 25, xciv, 339 n., remodelled the *Manu-smṛti*, 25, xcvi, cix; 33, xii, 274, mentioned in the *B-smṛti*, 33, 284.

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Buddha.

(a) Names and titles of a B

(b) Appearance of a B in the world

(c) Life of Gotama B *Sakyamuni*

(d) Bodily and mental characteristics of a B

(e) Transcendent knowledge and miraculous powers of a B

(f) Gotama B as a preacher and teacher

(g) The Dhamma or Doctrine of B

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(a) NAMES AND TITLES OF A B.

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21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called *Tevigga*, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 266, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40, 49 (1), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (*devātideva*), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by *Gaiinas* and *Buddhists*, 22, xx, 264; 45, 45, 45 n.; calls himself a *Brahman*, and a king, 36, 8, 8 n., 10, 25-30.

(b) APPEARANCE OF A B IN THE WORLD.

Enjoyed the pleasures of heaven before he was born the last time, 10 (1), 35 n.; difficult is the birth of a B., 10 (1), 49, 52; 19, 369 sq.; 49 (1), 69; his seven re-births before his last, 11, 288; is not subject to *Nirvāṇa*, but only produces a semblance of it, and he repeatedly appears in this world, 21, xxv sq.; has existed since time immemorial, is the *Ādibuddha*, 21, xxv sq., 154 sq., 154 n., 224 sq.; is unlimited in the duration of his life, he is everlasting, 21, xxx, 298-310, 300 n.; appears in the world for the one object only, to open the eyes of creatures for the *Tathāgata*-knowledge, 21, 40; the self-born One, 21, 45-7, 114, 217 sq., 309 sq., 362, 440; the son of B. who has completed his course shall once be a *Gina*, 21, 48; he who knows the law of the *Buddhas* becomes a B., 21, 53; when one becomes B., then one will be completely extinct, 21, 63; has preached the law in thousands of worlds, 21, 242; beautiful visions of the preacher of the *Lotus* of the True Law, he sees himself as a future B., 21, 278-80; B. and the *Bodhisattvas*, 21, 294 sq., 297; his complete extinction a mere device, 21, 303-8; 'He will spread the bundle of grass on the terrace

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(c) LIFE OF GOTAMA B. SAKYAMUNI.

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58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

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sublime forbearance, his pulpit is complete abstraction, 21, 222, 224; as a king, bestowing immense alms, 21, 243 sq.; compared to a physician, 21, 304-6, 309; 35, 116, 165, 168 sq., 240 sq.; is incomparable, 35, 109 sq.; how can B. be kind and pitiful and omniscient, and yet have admitted Devadatta to the Order, who created a schism, and had to suffer torments in hell for it? 35, 162-70, how B. could be free from all sins, and yet suffer bodily pain, 35, 190-5; the best of all the best in the world of gods and men, 35, 221; 36, 10-12, 12 n., 50; is free of all self-regard, he does not seek after a following, but the followers seek after him: in this sense he is a leader, 35, 225 sq., the Bhikkhus who vomited blood on hearing B.'s discourse suffered harm by their own deeds, not by B., 35, 234-7; is perfect in courtesy of speech, 35, 237-41; did B. boast? 35, 253 sq.; cannot be angry, 35, 257-60; unmoved by temporary inconvenience, 36, 24; the eighteen characteristics of a B., 36, 135, 135 n.; loved his enemies as his only son, 36, 355, the B. only knows the virtues of a B., 49 (ii), 70; the sun-like B., 49 (ii), 166

(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(i) DEIFICATION AND WORSHIP OF B.

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(j) PLURALITY OF BUDDHAS.

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19, 146; 49 (i), 7; all B. or Ginas of past ages have 'gone out as a lamp,' 19, 275; Kātyas in honour of former B., 19, 323; the seven supreme B. worshipped in a snake-charm, 20, 77, 77 n.; cannot be deprived of life by violence, their death is natural, 20, 247; Bodhisattvas who had propitiated hundred thousands of B., 21, 3; B. who had reached final Nivāṇa, became visible in the Buddha-fields, 21, 8, 10; how they preach in numerous Buddha-fields, 21, 10 sq.; miracles always appear when B. are about to preach, 21, 16-29; appearing like golden columns, &c., 21, 24 sq.; disciples of Buddha shall become B. in the future, 21, 45 sq., 59, 89, 112-15, 128, 189 sq.; all former B., many thousands in number, taught only one vehicle, 21, 49, 53, the former B. encourage Buddha to preach the law, 21, 55 sq.; the B. have spoken in many mysteries, 21, 59; Bodhisattvas will in future be B., 21, 60; their thirty-two characteristics, 21, 62 sq.; men who think of becoming B. themselves, compared to the highest plants, 21, 126; a thousand less four B. have to appear in the Bhadrakalpa, 21, 193; the seven Tathāgatas, the seventh being Buddha himself, 21, 193; by the power of Buddha there appear the Tathāgata-frames in thousands of Buddha-fields, all preaching the law, 21, 231 sqq.; all the Buddha-frames are Buddha's own proper bodies, 21, 238, 300 n.; the wise preacher must always think 'How can I and these beings become B.?' 21, 270; the preacher must always feel towards B. as if they were his fathers, 21, 271, 273; the apparition of the B. tends to the welfare of men, 21, 303 sq.; future and past B. will be seen by him who promulgates the Lotus of the True Law, 21, 369; Buddhist theory of former B., and Gama theory of Tīrthakaras, 22, xxxiv sq.; B. or Tathāgatas used in the sense of Tīrthakaras, 22, 32; 45, 314 sq., 314 n., 320, 320 n., 332; the relics of B. are worshipped not

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Cow, cows.

(a) Sacredness of the c. and its products.

(b) C. in mythology and mysticism

(c) Miscellaneous.

(a) SACREDNESS OF THE C. AND ITS PRODUCTS.

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Cow-dung, *see* Cow (a).

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Creation.

(a) In Indian religions and philosophies

(b) In Zoroastrianism.

(c) In Islām

(d) In Confucianism and Tāoism

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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(a) D. personified, a deity

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(a) D. PERSONIFIED, A DEITY.

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(a) IN IRAN

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- (b) In China
- (c) In Zoroastrianism.
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Fathers (Pitris, Manes).

(a) The F. in Mythology

(b) The F. and Morality

(c) Worship of F.

(a) THE F. IN MYTHOLOGY.

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Ferîdûn = Thraêtaona, q. v.

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Fiend, see Mâra

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Fire.

- (a) The element f
- (b) The god F
- (c) Purity, resp. defilement, of f
- (d) F. worship in India. the sacred f.
- (e) F. worship in India. the three or more sacred fires
- (f) F. worship in India. the Agnihotra or f-offerings
- (g) F. worship in Iran.

(a) THE ELEMENT F.

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(b) THE GOD F.

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(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

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(d) F.-WORSHIP IN INDIA: THE SACRED F.

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(a) In Zoroastrianism.

(b) In Brahmanism.

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- Gñāna-kānda**, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx, systematized by the Uttara Mīmāṃsā, 34, x, xii; includes Āraṇyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii, final escape from the saṃsāra to be obtained by the G. only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (f).
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- Gñātrīputra**, *see* Mahāvīra.
- Gñātrīs**, Mahāvīra of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.
Gñātri Shanda, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g, 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Piagāpati, 26, 71 sq., 74; 41, 35, 171, g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmaṇa, 41, 227; g's hair, 41, 229 sq., contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. See also *Agā*, and *Animals* (c, g).

Gōbāk-abū, maiden mother of the apostle Sōshāns, 47, 115, 115 n

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Grihya-sūtra, and Khādya Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmaṇa, 30, 3-11; translated, 30, 13-132.

Goblins (piśāṅgikās) reside in hollow trees, 13, 318; g or Bhūtas, see Bhūtas, Demons, Piśāṅgas, Rākshasas, and Superhuman beings.

God.

(a) G or Allāh in the Qur'ān

(b) G. (Heaven, Thien, 11) in Chinese Sacred Books

* (c) G (Azdān) in Zoroastrian Sacred Books.

(d) G. (Īsvara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217, unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq., unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the jinns, 9, 174, 212, 250, 252. the doctrine of the unity of G terrifies the idolaters, 9, 187; say, '*He is G alone! G the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!*' 9, 344, — ruler of the day of judgement, 6, 1, His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46, alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respires men for a time, 9, 162; attributes and names of G., 9, 277, — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40, obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67, pardons anything short of idolatry, 6, 79, 88 sq., belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129, the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322, who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255, 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182, — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16, manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336, *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31, will redouble a good loan many a double, 6, 37, dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41, 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq., victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105, takes men to Himself in sleep, 6, 122, obliges no soul more than it can bear, 6, 135, 142; 9, 289, bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141, the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154, the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184, when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210, nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allâh.

(b) G. (HEAVEN, THIEN, T'f) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq., 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18, lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of T'f' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n., employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wân's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221, appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wân in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kâu, 3, 379; King Wân served G., and so secured the great blessing, 3, 381, 392; speaks to King Wân, 3, 391 sq., 391 n.; worshipped by King Wû after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwân's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thâu-wû's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320, encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

390 n.; Kiang Yuan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399, the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.: how vast is G., the ruler of men below, how arraved in terrors, 3, 410, not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsuan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq, 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.', 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tào before G., 39, 50, 60, 68 sq., 84, 243, Tàoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tào, 39, 146 sq., 367, the Tàoist sage ascends among the immortals and arrives at the place of G., 39, 313 n, 314, a power to which the Tào requires submission, coming near our idea of G., 40, 38 n. See also Heaven (a), Tào, Thien, and Tî.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23, religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.', 5, 112, prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdân, plur, 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140, necessity of understanding the sacred being, 24, 166-8, inconsistency of those who ascribe both good and evil to G., 24, 173-202, four requisites of divinity, 24, 174, inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq., the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270, cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

One God—who is he?—swallowed the four great ones, he, the guardian of the world, 1, 58, fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314, 8, 127; 15, 243, 34, xxviii, cxix, 111, 442, 48, 86 sq., 101 sq, 396, 700, is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74, 34, xxvi sq., 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192, 15, 260-7, 19, 195, 34, xxviii, 16 sq., 46, 48 sq, 61, 135-42, 243, 254, 263-6, 270 sq, 328, 38, 24 sq., 183, 416, 43, xiv, 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157, His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 48, 352; rules the Pradhâna, 15, 235 sq., 34, 434 sq., 437 sq., 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahma and delivers the Vedas to him, 15, 265 sq., is not the cause of the world, 19, 161, 206-8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350, the creation of this world is mere play to Him, 34, 357, may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764, is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.,—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700, *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129, 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause, 8, 192. *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142, 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He extends and grasps*, 15, 248; 48, 476, spreads out one net (samsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Sankara's personal G., is something unreal, 34, xxx, Râmânuga's Brahman is a personal G., 34, xxx, cxviii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488, the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77-81, 124 sqq; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq., 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148, worshipped as Vairvânara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power,* 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parjanya, 34, 358; His essential goodness affirmed by Śruti and Smṛiti, 34, 358; the Lord Paśupati, Śiva, 34, 435, Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G, 36, xxii sq., meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 88, 389, 48, 414, 523, Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n., understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists,* 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nârâyana, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gamas hold that there is no G., 48, 516, *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vayu, He is Sun and Moon,* 48, 627, called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723, the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness, who is fundamentally antagonistic to all evil, who is the cause of the origination, sustentation, and dissolution of the world, who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes, who is an ocean of kindness as it were for all who depend on Him, who is all-merciful, who is immeasurably raised above all possibility of any one being equal or superior to Him, whose name is the highest Brahman,* 48, 770. See also Brahman, Creator, Great One, Īś, Īvara, Ka, Krishna, Nârâyana, Person (Purusha), Pragâpati, and Self (highest)

Godâna, Godânakarman, see Hair.

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258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatī, Idā, and Bhārati, 26, 186 n., 42, 512, Tvashtri, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahmakārin's garment, 29, 277 sq.; 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347, oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, Dhishanās, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423.

Godhāvarī, n. of a river, 10 (ii), 184.

Gods.

- (a) Names, classes, and numbers of Hindu g.
- (i) Origin of g. (India).
- (c) Characteristics, food of the g. (India)
- (d) Abodes of g. (India).
- (e) G. and men in India
- (f) All the g. and individual g. (India)
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gana religion.
- (l) Angels and archangels in Zoroastrianism
- (m) G. or sacred beings (Vazata, Yazdān) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (Kwei-shān)
- (o) False g. in Islām

(a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 252-5, 29, 120-2, 280, 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like Kumāra, who formerly were men, 2, 40, 40 n., 263 n., the eight Lokapālas or guardians of the world, Indra, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128, are threefold (of the three Gunas), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the Ganas, the lord of the g., the goddess of

learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321, 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49, the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; Agnishvātas, the manes of the g., 25, 111 sq.; Vaimānika g. produced by goodness, 25, 494, 495 n., g. and demigods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., Vasus, Rudras, and Ādityas, 26, 350, 46, 42 sq.; thirty-three g. (8 Vasus, 11 Rudras, 12 Ādityas, 2 Heaven and Earth), and Pragāpati, 26, 411; 30, 240; 41, 9, 79, 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the Nakshatras with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq.; their number, 34, 200; all g. comprised in the Vasus, Rudras, Ādityas, Virvedevas, and Maruts, 34, 202 n.; among the pañcaganāb, 34, 262; the devasā or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n., are seventfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

the g., 44, 383, 393. in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and also below (j, k).

(b) ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhūti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Śrāddhas should be performed, 7, 260; obtained their divinity by living as Brahmatâmins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the uk-kishra, 42, 229; the birth of the g. is the year, 43, 144, the Brahman (neut.) created the g., 44, 27, after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n., worship the pure great light, 8, 186, become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq., are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148, 44, 174; how they became immortal, 12, 310 sq., 343, 26, 147 sq., 346; 41, 157; 43, 220, 256, 356 sq., 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are truly true, 14, 277, 319;

are mortal, 15, 289, age of the g., 25, 20-2, are invisible, 26, 19, 34, 201; do not sleep, 26, 44; 32, 8, are hidden to men, 26, 76, always speak the truth, 26, 95 sq., 43, 257 sq.; 44, 447, the threefold age of the g., 29, 56, 30, 162; are long-lived through ambrosia (amṛta), 29, 294, the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365, immortality and truth in the g., 42, 84, the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443, made themselves boneless and immortal, 43, 178, are of joyful soul, 43, 339 sq., have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vâyu, the eater, and his food, viz. Agni, Âditya, Kandamas, Ap, 1, 59, 59 n., subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq., sacrificial food for the g. is amṛta (ambrosia), 12, 40 sq.; 26, 191, the moon is Soma, the food of the g., 12, 176, 181, 362, 380, 26, xiii, 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361, living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295, the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508, when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111, 48, 589.

(d) ABODES OF G. (INDIA)

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 418; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307, 44, 43, the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129, 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109, 26, 260; 43, 97, 103, 109, 113, 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and Rishis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408, a tree as the seat of the g., 42, 416, established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamāna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(e) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence', 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72, Brāhmanas are the human g., 7, 77; 12, 309 sq., 374, 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344, 33, 93; in the beginning g. and men were together, 12, 347 sq., give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220, *the wicked, indeed, say in their hearts, 'Nobody sees us'*, but the g. distinctly see them, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272, the king shall emulate the g., 25, 396 sq. Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3, men deprived of virility by the wrath of a deity, 33, 167, a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq., the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, *Rishis*, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78, slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahman (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brâhmana descended from a *Rishi* represents all g., 44, 195 sq.; followed the laws of *Rita*, 46, 54, 64

(f) ALL THE G. AND INDIVIDUAL G (INDIA)

Pragâpati brooded over the three g., Agni, Vâyu, Âditya, and squeezed out the three Vedas, 1, 70, instructed by Pragâpati, 8, 282 sq., 25, 164; 43, 175, 44, 103, g. men, and Asuras, the threefold descendants of Pragâpati, 15, 189, 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4, in union with the life-sustaining g. Pragâpati creates, 43, 32, Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306, by the *Asvamedha* the g. restored

the eye of Pragâpati, 44, 328; the horse of the *Asvamedha* belongs to all g., not only to Pragâpati, 44, 336, behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307, 8, 83; Agni, Vâyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyu, and Death run away, 15, 21; Agni, Indra, and *Sûrya*, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71, 12, 117 sq., 14, 71; 43, 197 sq., 268, 46, 1, 6-8, 21, 92, 100, 108, 135, 153, 198, 261, chose Agni for their *Hotri*, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418, he is called a friend of the g., to whose sacrifice Agni comes, 46, 92, Agni invoked against hostile powers of g. and mortals, 46, 211, *see also* Agni (*c. g.*);—the three g., Brahman, Vishnu, and Siva, 7, xxii, 128, 15, 304, 308; have been destroyed by Kâla, 7, 79; Lakshmî in g., 7, 299, even those who worship other g. with faith, worship only *Krishna*, 8, 84; 48, 411, *Krishna* the source of g. and sages, 8, 86; do not understand *Krishna*, 8, 86 sq., all g. seen within *Krishna*, 8, 92-4; are desiring to see the divine form of *Krishna*, 8, 99; Vishnu is the ruler of g., demons, and Nâgas, &c., 8, 347; of all g., Dânavas, Bhûtas, &c., *Isvara* is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiraṇyagarbha, Vishnu, Nārāyaṇa, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Śarva, 42, 159; Tūta, the scapegoat of the g., 42, 521-3; Agni, Vāyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17, Āhavanīya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471, the matutinal g., Agni, the two Āvins, the Dawn, the rising Sun, 46, 39, the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77, 25, 20; 'ponds dug by the g.,' natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235, the sacrifice that became a tortoise, the g., and the R̥shis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vṛtra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325, proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plant-

42, 4 sq., 38 sq., 280; release the sun and the *ṛtam* from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535, quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316, afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236, come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sāman interwoven in the g., 1, 32; offerings to all the g. (Vasuvadeva, Devayagñā), 2, 48, 48 n., 195, 201 sq., 299. 14, 49 sq., 304, 308, 25, 91, 132, 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snātaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brāhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brāhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brāhmanas enjoined for all castes, 7, 13. Śrāddhas begin and end with rites in honour of the g., 7, 85, 238. 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194, 8, 118, 243, 306; part of the hand called 'Tītha sacred to the g.', 7, 198; 14, 25, 166; 25, 40 sq., he who sacrifices pleases the g. and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84, 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154, the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmans, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6, the offerings announced or pointed out to the g., 12, 17, 32, 80, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81, sit round the altai, 12, 86, the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n., 14, 46, 56, 271, 25, 169; 49 (1), 100; the power of the g. is the sacrifice, 12, 251, are dismissed at the end of the sacrifice, 12, 263 sq., 26, 377 sq., 41, 185, times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Sahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82; 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n., husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashvakā, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Virve Devâs, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpana, 29, 219, invoked to give long life to the new-born child, 29, 294, water oblations to the g. at the Utsanga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86, sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq., oaths by g., 33, 315; fine for stealing property of a deity or Brāhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113, Brāhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmanas, 42, 175-9, 656, bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g, 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61, Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prṣṭhīya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g, 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 230-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g, 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Asvamedha*, 44, 284, depart from those who speak impure speech at the sacrifice, 44, 387, the *Udgātṛ* called 'friend of the g.,' 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (e).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g, 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g, 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5, 41, 273, 395; 43, 32, 185 sq., 304, 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

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(j) G. IN BUDDHISM.

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122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq, 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127, 19, 308, 318. pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq; 19, 58, 163 sq, 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq, 136, 155 sq, 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4, 49 (i), 7; Indra, Brahma Sahampati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq, 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g and other superhuman beings, 21, 69, 162, 213, 222 sq, 225, 253, 376, 383, 412, 431, 442, pay homage to Buddhas, 21, 156 sq, 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349, worship relics of Buddhas, 35, 148 sq, 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq, 37 n., g. and men adopted the Dhamma, after Brahmā had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g, 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g, 10 (i), 31 sq. n; 11, 162-5, the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n., the virtuous praised by the g, 10 (i), 59, 86, the true Brāhmaṇa is he who has risen above all bondage both to men and to g, 10 (i),

93 sq., do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g, Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208, 11, 187, 288, vehicles of the g, 10 (ii), 23, 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52, g and men depend on desire, 10 (ii), 55, the g. hear the well-spoken words of Vāsava, 10 (ii), 64; the pious householder goes to the g by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq; 20, 401, are subject to time, 10 (ii), 90, a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48, 17, 101, 107, 35, 11, 13, a god, or Brahman, or Indra, the husband of Sugā, 10 (ii), 189, Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq and n.; Buddha, the teacher of g and men, 11, 27, 41, 54, &c.; 19, 331, 21, 119 sq., 35, 167, 237, can, by intense meditation, cause an earthquake, 11, 45 sq; their royal city Akamandā, 11, 100, 248; 35, 3, their existence depends on Karma, 11, 119 sq. n.; world of Brāhmaṇas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g, 11, 154, 154 n; an immeasurable bright light beyond even the power of the g, appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n., 19, 240 sq., 36, 248-50; 49 (i), 180, the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n., aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq., cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n., deities residing in trees, 13, 126, 35, 242, they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Brīhaspati*, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if *Īśvara* be the maker of the world, people ought not to adore more g. than one, 19, 207, the site of *Pārahputra* protected by g., 19, 250, Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368, immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq., 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30, praise *Nirvāṇa*, 19, 309 sq.; worship Buddha, 19, 337, 49 (ii), 165, 201, Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akaṇiṣṭhas* and *Ābhāsvaras* in the *Brahma-world*, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50, *Nāgasena* is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

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(k) G. IN GAINA RELIGION.

On g. in *Gaina* religion, 10 (i), 32 n.; worship of prophets as g. by *Gamas* and *Buddhists*, 22, xxi; a *Gama* should not trust in the delusive power of the g., 22, 77; a *Gama* should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; *Mahāvīra's* existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyan-taras*, *Gyotishkas*, and *Vimānavāsins*, 22, 191, 195, 202, 252, bustle among the g. and goddesses at the birth and death of *Mahāvīra*, 22,

191 sq., 251 sq., 256, 265; the name Venerable Ascetic Mahāvīra was given by the g., 22, 193, 256, Mahāvīra's parents, after living as ascetics, were born as g., 22, 194, 256, the Kundaladharas, the Laukāntika and Maharddhika g., 22, 195, miracles performed by the g. when Mahāvīra retired from the world, and reached the highest knowledge, 22, 195-202, orders and numbers of g., 22, 222 sq.; 45, 183, 183 n.; disputes occurring in the assemblies of g., men, and Asuras, 22, 268; sages who though no g. have obtained the powers of g., 22, 268; state of the g., one of the happy existences, 22, 268 n.; saints born among the g. in their former existence, 22, 271, 281; 45, 35; the body of monks who fast longer than four days is inhabited by a deity, 22, 300 n., Mahāvīra surrounded by g. and goddesses, 22, 311; the pious monk will be honoured by g., Gandharvas, and men, 45, 8; pious monks reborn as g. of great power and small imperfections, 45, 8, men born as g. according to their actions, 45, 15, 30 sq., 57, 61, 84, 259, 384, 415, 417, *to the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (g. dwell)—who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion,* 45, 23, the life and pleasures of the g. surpass human pleasures a thousand times and more, 45, 29 sq., the state of the Kevalin higher than that of the g., 45, 30 n.; shower down a rain of perfumed flowers and water, and heavenly treasure, at the conversion of a Brāhmaṇa, 45, 34, a monk should not be frightened by voices of g., 45, 72; pay homage to a chaste monk, 45, 77; long life of the g., 45, 84, 84 n.; calamities produced by g., animals, and men, 45, 110, 181, 255; descend from heaven to celebrate the re-

nunciation of a saint, 45, 114 sq.; attend the meeting of Keśi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Lēryās of g., 45, 202, classification and description of g., and duration of their life, 45, 225-9, 381; why people are born as Abhiyōgidēvas, Kīlviśadēvas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Supārṇa g. reside in the Sālmali tree, 45, 290, the Lava-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gaiṇas should believe that g. and goddesses exist, 45, 408. *See also* Vimānas.

(1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

A. assist the Mazdayasnians against demons and demon-worshippers, 5, 11 sq., 224-30; how each of the archa. can best be propitiated, 5, lxii, 372-9; thirty a. and archa., 5, 103-5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312-14; 18, 324, 357; 37, 34 sq., 168, 232-4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95, the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n., the thirty a. and archa. presiding over the days of the month, 5, 401-6, 406 n.; 23, 3; heavenly and earthly a. invoked, 18, 3, spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Srōsh to be revered separately from all the other a., 18, 61, 61 n.; archa. assemble in the middle of the sky, 18, 87; a. vanquish wizards

and witches, 18, 88 sq.; a. attend to the wishes of the Creator, 18, 120; seven archa. in the propitiatory dedication of the sacred cake, 18, 143 sq.; archa. pleased by the ceremonial, 18, 159 sq., 159 n.; 37, 173 sq.; a. not attacked by the stench of unnatural sin, 18, 220 sq.; archa. are immortal, undistressed, and omniscient, 18, 221; archa. assist Tistar against Apâôsh, 18, 267; a. opposed by the fiends, 18, 270 sq., 319, 319 n.; a. are distressed by an imperfect purification rite, 18, 294; a. intercede for the soul of Keresâsp, 18, 378-80; archa. sit around Aûhar-mazd, 18, 415 sq.; archa. and a. of the spiritual and worldly creations propitiated, 24, 3 sq., 4 n., 8; a., archa., and spirits gratified by Vîstâsp, 24, 65; goodness of the archa. the cause of prosperity of the world, 37, 196; Kâi-Ûs attempts to reach the heavenly region of the archa., 37, 221; he who provides for the Mazda-worshipper provides for the archa., 37, 280; assistance by the archa., 37, 291 sq., wisdom of archa., 37, 305; increasing the strength of the archa., 37, 341; obeisance to the archa., 37, 360 sq., 378; exploits of the archa., 37, 364; contentment of the archa., 37, 370; archa. lodge in him who loves Vohûman, 37, 382; Zoroaster's conference with the archa., 47, xv, xxi, xxiv, xxvii, xxx, 156-62; Zoroaster's spiritual body with the archa., 47, xxviii sq.; archa. protect agriculture, 47, 7; Zoroaster's guardian spirit and body united by the archa., 47, 21-9; archa. opposed to harm, 47, 55; archa. assist Zoroaster in converting Vîstâsp, 47, 67-70, 81, 124, 164; archa. send forth the soul of Sritô from heaven, 47, 79; archa. report the birth of Zoroaster, 47, 87; apostles confer with the archa., 47, 106, 112; archa. sent by Aûhar-mazd to protect the infant Zoroaster, 47, 145; glory of the seven archa., 47, 148; reverence of the emanations of the six archa., 47, 168. *See also* Ameshaspentas, and Angels (b).

(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

Abstract deities worshipped by the adherents of Zoroastrianism, 4, lx1, lxv; 23, 30; natural deities in early Zoroastrianism, 4, lx1, lxv; prayers and sacrifices to all the g. offered by Zoroastrians, 4, 221-4, 245, 248; the holy g. and the great Ratu, 4, 250; Aûhar-mazd and the angels who are the whole of the heavenly and earthly sacred beings (yazdân), 5, 155; spirits of the sky, water, earth, plants, animals, mankind, and fire, 5, 156; g. or sacred beings invoked and worshipped by the devout, 5, 312; 18, 123-5, 134-6, 166-73, 279-81, 325 sq.; 24, 10, 12 sq., 26, 43 sq., 78; 37, 34 sq., 344 sq., 377, 428 sq., 431, 436, 466 sq., meat-offerings apportioned to g., 5, 335-8; resurrection the happiness and hope of the good spirits, 18, 38; are the spirits distressed when a righteous man dies? 18, 50 sq.; man, a servant of the g., 18, 122 sq., 125, good spirits co-operate in the preparation of the sky, 18, 261; one Yast for every Amshaspand and every Ized, 23, 1-3; thirty g. and numerous abstract deities invoked, 23, 2-20; glory of the gods in the heavens and in the material world, 23, 291 sq., 352; the sacred being is the best protection, 24, 41; divine providence overrules destiny, 24, 55; belief in the s. b. a good work, 24, 75; fear of s. b., 24, 78; ceremonies are a thanksgiving to the s. b., 24, 94 sq.; demons the opponents of the s. b., 24, 164; the pantheon of Zoroastrianism, 31, 195-203; thirty-three lords of the ritual order, 31, 198 sq., 198 n., 205, 210, 216, 220, 225; all the Yazads, heavenly and earthly, worshipped, 31, 202, 207, 212, 218, 222 sq., 227, 254 sq., 257, 259, 272, 274, 277, 319, 328, 374, 382, 389, 391; Fravashis of the Yazads worshipped, 31, 273; sacrifices to the lords of spiritual and of earthly creatures, of aquatic animals, beasts, and birds, 31, 335; triumphs of the s. b. over the demons, 37, 23, 285; 47, 123; bringing of the word from

the s. b., 37, 31; gratified by justice, 37, 102; spirits of fire, water, and plants hurt by the destruction of a righteous man, 37, 149; ceremonies of the various s. b., 37, 183 sq. and n., 47, 168 sq.; assembly of the s. b., 37, 189; mutual service of man, cattle, and s. b., 37, 265; worship of s. b. not to be neglected under any circumstances, 37, 276 sq.; who is liberal to the s. b. is free from destruction, 37, 282; reverence for s. b. a good work, 37, 311-13; s. b. gratified by proper care of cattle, 37, 318 sq.; s. b. gratified by virtuousness, 37, 323-7; power of s. b. increased by love of their affairs, 37, 335; body and life given to the s. b., 37, 352 sq.; dis-elimination in the affairs of the s. b., 37, 373 sq.; the s. b. instruct Masyê and Masyâû in arts and manufacture, 47, xxv, 7 sq.; friendship of Zaiatûst for the s. b., 47, 47; s. b. are beneficent and righteous, 47, 69

(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

Shun sacrificed to the Six Honoured Ones, to hills and rivers, and to the host of sp., 3, 39, 39 n.; thanksgiving sacrifices to the sp. of the land and of the four quarters, 3, 371, 371 n., 373, 373 n.; people suffering injury protest to the sp. of heaven and earth, 3, 90; Thang fears to offend 'the Powers above and below,' 3, 91, sp. of hills and rivers were all in tranquillity, as long as kings were virtuous, 3, 93; sp. of heaven and earth worshipped, 3, 96, 126; 27, 307; worship of the sp. of the land and grain, 3, 96, 126, 16, 256, 27, 107, 115, 183, 191, 218, 222, 225 sq., 278, 300, 309, 313-15, 329 sq., 373, 397, 416; 28, 33, 67, 101, 222, 235, 253, 265, accept only the sacrifices of those who are sincere, 3, 99; victims devoted to the sp. of heaven and earth, 3, 123; invoked for help in war, 3, 135; pious rulers behave gravely and respectfully to sp. and men, 3, 163; the spirit of the land sacrificed to in a new city, 3, 183; the king should sacrifice to the sp. above and

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things used for rites shall be in accordance with the requirements of the sp., 27, 395, 395 n.; distinction between g. and manes, 27, 430, 430 n.; the Father of Husbandry, 27, 431; communion with the sp. by sacrifices, 27, 434-6, marriage a service of the sp., 27, 441 sq.; do not take liberties with or weary sp., 28, 73; music and ceremonies bring down the sp. from above, 28, 114; the honouring of sp., 28, 219, 341 sq.; the Spiritual Intelligences served with reverence, 28, 239; communion with the Spiritual Intelligences attained by purification, 28, 240, 245; sacrifices give expression to the loving feeling towards the sp., 28, 271; the powers of sp., 28, 307 sq. and n.; the superior man presents himself before them, 28, 325, the Spiritual Intelligences of heaven and earth, 28, 349; eight sp. worshipped by the founder of the *Khin* dynasty, 39, 41, 41 n.; the power of the sp. or manes, 39, 82, 104; sp. of the land worshipped under an oak-tree, 39, 217-19; from the *Tão* came the mysterious existences of the sp., 39, 243, 243 n.; the *Tãoist* sage suffers not from ghosts and is not scared by the sp. of the dead, 39, 333; the *Tãoist* sage suffers no reproach from the sp. of the dead, 39, 365; tutelary sp. of the land do not bestow their blessings selfishly, 39, 382; altars raised to the spirit of the grain, 40, 75; man's relation to men and sp., 40, 83, 83 n.; sp. in heaven and earth take account of men's actions and curtail their lives according to the gravity of their transgressions, 40, 235 sq., 244, bad men revile the sp., 40, 242; the Divine Ruler of the eastern *Hwa*, the Divine Ruler of the Golden Gate, and the Royal-mother of the West, 40, 248 sq. See also Ancestor Worship (*a*, *l*).

(o) FALSE G. IN ISLĀM.

Nature-g. (Ginns) worshipped by the Arabs, 6, xi sq.; patron deities of Arabian tribes, 6, xii; false g. can neither harm nor profit people, 6, 194, 204; are lifeless, cannot

create anything, 6, 252; 9, 64, 83, 161; if there were other g. they would rebel against God, 9, 5; themselves have recourse to God, 9, 7, 7 n.; deny their worshippers on judgement day, 9, 32; cannot defend the idolators against God, 9, 49, are helpless and cannot help, 9, 153, 167; are punished in hell, as well as the idolators, 9, 169; worship of false g., in order to be brought nearer to God, 9, 182; desert their worshippers on the last day, 9, 204. See also Ginns.

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Gōgōsasp, or Gōsasp, n. of a Zoroastrian teacher, 5, 243, 243 n., 265 sq., 275

Gōkard (or Gōkerānō, or Gōkerenō), see Haoma, and Trees.

Gōkhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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Heaven (Sky, Heavenly world).

(a) H (Thien), a supreme and moral power in China

(b) H and Rulers in China

(c) H. and Earth in China

(d) H or Svarga world in India

(e) H (Dyaus) as a deity in India.

(f) H and Earth in India

(g) H (Āsmān, Garūdmān) in Zoroastrianism

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

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of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq., has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. *See also* God (b).

(b) H. AND RULERS IN CHINA.

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people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yu, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wān and Wū, and gave them the four quarters of the land, 3, 245, commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent ʼI Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wān, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wū in the plain of Mū, 3, 342; grants blessing to the prince (Hsi), 3, 345, blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wū will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsia, and Wū Shang, in accordance with

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(c) H. AND EARTH IN CHINA.

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standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by T'is and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *Tào*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *Tàoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *Tàoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *Tào* is in H. and E., but they are not conscious of it, 40, 267
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(d) H. OR SVARGA WORLD IN INDIA.

The five men of *Brahman*, the doorkeepers of h., 1, 47; is the altar on which the *Devas* sacrifice the *Śraddhâ* libation, 1, 78; obtained by esoteric knowledge, 1, 129 sq., 153, 233, 8, 368; 15, 177; 44, 177, 264; the world of the gods, the reward of the sacrificer, 2, 140, 159; 12, 157 sq., 252, 254 sq., 260 sq., 266, 310, 345 sq., 450 sq., 451 n.; 26, 173, 307, 424, 449 sq.; 41, 7, 32 sq. and n., 286 sq., 322, 344 sq.; 42, 183-5, 187, 189-91; 43, 198-200, 217 sq., 267 sq., 279 sq., 391; 44, 38, 42 sq., 53, 56, 61, 68, 79, 81, 143, 151, 185, 190, 204 sq., 239, 280 sq., 297, 309 sq., 328, 473, 482 sq.; 46, 24; 48, 681; 49 (1), 110; rewards in h., 2, 169 sq.; the reward of true witnesses, 2, 246 sq.; 33, 93; assault against a *Brâhmana*

causes loss of h., 2, 282 sq. and n.; fallen warriors go to h., 7, 18; 8, 46 sq.; 25, 230; the reward of good conduct and pious actions, 7, 108; 8, 158 sq., 159 n., 322, 327, 344, 360 sq.; 10 (i), 35, 35 n.; 11, 17, 91, 94 sq.; 17, 100; 35, 283, 283 n.; 36, 230; 45, 83, faithful wives will gain h., 7, 111; 14, 232; attained by worship of Vishnu, 7, 156; is a merely temporary good, sorrowful and not worth having, 8, 48 sq. and n., 240; 19, 74 sq., 80, 121, 159 sq., 203 sq., 206; 48, 177, 181; 49 (i), 72 sq., 76 sq.; the gods pass upwards to the world of h. by penance, 8, 389; 44, 91 sq., 505; a few only go to h., 10 (i), 47; better than going to h. is the reward of the first step in holiness, 10 (i), 48; the Arhat sees both h. and hell, 10 (ii), 116; one tooth of Buddha is honoured in h., 11, 135; living in the forest as a hermit is the road to h., 14, 291, 294; there is no death in h., 15, 4; reached by the road of the Fathers, 15, 177; 42, 170; birth in h., the aim of ascetics, 19, 74 sq., 79 sq.; 49 (i), 72 sq., 76 sq.; Buddha ascends to h. to preach to his mother, 19, 240 sq. and n.; he who makes peace in the *Saṃgha* will be happy in h. for a kalpa, 20, 254, 268; the gods convey the sacrificer to h., 26, 190; 'may there be a place for me in the world of the gods!' *With this hope he offers whoever offers: that same sacrifice of his goes to the world of the gods, and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer*, 26, 342 sq., 345, 348 sq.; the dead go to h., 29, 242 sq.; that within which the h., the earth, &c., are woven, is Brahman, 34, xxv, 154-62; if the *Gaina* maintains that h. exists, or does not exist, and is eternal or non-eternal, nobody will act for the purpose of gaining it, 34, 430; the *Abhidhamma* preached in h., 36, 248; the consecrated king supposed to have ascended to h., 41, 104, 104 n.; north-east the gate of h., 41, 252; prayer for h. after remission of sins, 42, 165 sq.; the firmament is

the world of h., 43, 250, 304; 'the life of a hundred years makes for h.', 43, 323 sq.; begging alms from pious women makes for h., 44, 50; the gate of h. opened by sprinkling water in the northerly direction, 44, 82; the conclusion of the 'sacrifice to the Brahman' (*Veda-study*), 44, 56; out of the world of h. the gods formed the *Udayaniya* *Atirātra*, 44, 140; *Ādityas* and *Angiras* contend together who shall be first to reach h., 44, 152; the h. of the living, 44, 212; by the Brahman (the priesthood) he gains h., 44, 221; fathers led to the world of h., 44, 238; by means of the golden light the Sacrificer goes to h., 44, 303; the horse knows the world of h. and leads the Sacrificer to it, 44, 304-6; sacrificial horse led to h. where the pious dwell, 44, 319; the way to h. not known to the gods, but to the sacrificial horse, 44, 320; that is h. where they immolate the victim, 44, 323; by preparing the knife-paths, the Sacrificer makes for himself a bridge for the attainment of h., 44, 326; established upon the *Br̥hātī*, 44, 402 sq.; *Sūrya* is the heavenly world, 44, 502; the palace *Saudharman* in h., 45, 291; ridge of h., 46, 45; carrying *Agni*, they opened the doors of h., 46, 68. *See also* Brahman-world, Future Life, Sky, Transmigration, and Worlds

(e) H. (DYAUS) AS A DEITY IN INDIA

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46, 144; the Āngiras, sons of H., 46, 318; the red young child of H., probably Soma, 46, 360, 362.

(f) H. AND EARTH IN INDIA.

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(g) H. (ĀSMÂN, GARÔDMÂN) IN ZOROASTRIANISM.

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(b) PLURALITY OF HEAVENS.

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Hell(s).

- (a) H. in Indian religions
- (b) H. in Zoroastrianism
- (c) H. in Islām
- (d) H. in Chinese religions

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Maruts.

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(b) Their horses (deer) and chariots

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- (b) In Buddhism and Gaina Religion
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Parables (Allegories, Similes)

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- (b) P and similes referring to agriculture
- (c) P and similes referring to animals
- (d) The king in p. and similes
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(d) THE KING IN P. AND SIMILES.

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(e) PLANTS (AND TREES) IN P. AND SIMILES.

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(f) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

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Pragāpati.

- (a) P. a supreme God and creator; the Pragāpati
- (b) Other mythological conceptions of P.
- (c) Worship of P
- (d) P. as a teacher
- (e) P. in philosophy and mysticism

(a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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(c) WORSHIP OF P.

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- Prahlāda**, Kapila, the son of, 14, 260; saying of P., 48, 253.
- Prāṇetas**, a sage and Pragāpati, 25, 14; P. Āṅgīrasa invoked for protection from evil, 42, 163, 484 sq.
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- Prāṇabhṛt**, Sk., t.t., individual soul, 84, 158.
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- Prānas** (breaths, breathings, life-winds, vital airs, organs of sense and action).
- (a) Number of P.
(b) The five breathings.
(c) The P. as organs of sense and action.
- (a) **NUMBER OF P.**
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(f) CERTAIN ZOROASTRIAN P.
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(g) CHINESE P.

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(c) DUTY OF SACRIFICING, RESULTS OF S.

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their s., the duty of inferior officers, 3, 471, 471 n.; duty of making offerings to the angels, 5, 342 sq.; enjoined by the Creator, 8, 53; this world is fettered by all action other than that for s., 8, 53 sq.; s., the cause of production and development of all things, is named action, 8, 77; one of the twelve great observances, 8, 167; the highest of initiatory ceremonies, 8, 347; the high-caste householder's duty to perform s., 8, 358 sq.; 14, 43 sqq., 56, 199, 224, 261 sq., 271; 25, 24, 419 sq.; 38, 298; some Brāhmanas recommend s., others meditation, others gifts, 8, 376; Buddha recommends offerings to the gods, 11, 4, 20, 20 n.; 17, 103; a Brāhmaṇa who offers s. in the three sacred fires is worthy to receive gifts, 14, 39; a debt to the gods, 14, 56; 49 (1), 100; families are degraded by neglect of s., 14, 175; in order to offer s., wealth must be acquired, 15, 91; 25, 434; performance of s., chief virtue in the Dvāpara age, 25, 24; established by the ancient kings, 27, 385; *s. is the greatest of all things*, 28, 244; s and hymns besides morality, 31, 71, 76, enjoined by the gods, 32, 238 sq.; the end of s. obtained by austerity, fervour, faith, s, and oblations, 44, 441;—*with the successful s the sacrificer gets on; yes, having sacrificed, he becomes better*, 1, 69; are performed with a desire for heavenly rewards, for those who offer s. go to the world of the gods (but are reborn again), 2, 117, 140; 8, 84; 12, 254 sq., 260 sq.; 15, 31; 25, 29, 307; 26, 342 sq., 345, 348 sq.; 38, 111 sq., 162, 182; 41, 345; 44, 160; 48, 26, 681; 49 (1), 110; in reward of their s. the gods went to heaven, 2, 140; he who performs certain s., sanctifies the company, 7, 254; 14, 19; offering of burnt-oblations in sacred places (Tīrthas) confers eternal bliss, 7, 256; those who eat leavings of s. are released from sin, 8, 53, 62; *the oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain, from rain food, from food living beings*, 8,

54; 15, 337; 25, 89; fruit of s. obtained by devotion, 8, 81; a means for attaining to Brahman, 8, 164 sq., 164 n.; 25, 34, 34 n.; spirits of earth and air protect men who both day and night bring their offerings, 10 (ii), 37; all that exists is made to take part in the s., for those who do not take part in the s. are forlorn, 12, 139 sq., 333; 26, 154 sq.; *he who sacrifices, doubtless, sacrifices with a desire that he also may obtain a place in the world of the gods. That s. of his then goes forth towards the world of the gods. after it follows the fee which he gives (to the priests), and holding on to the priests' fee (follows) the sacrificer*, 12, 252, 266; king obtains the sixth part of the merit acquired by Brāhmanas through s., 14, 8; 25, 307; those who mutter prayers and offer s will never perish, 14, 129; advantage of s. to the sacred beings, 18, 159–61; 37, 150–2; he who performs good s will reign in Paradise, 28, 341; selling the rewards for s., 25, 163; are for the good of this world, 25, 175; Brāhmanas sanctified by s, 25, 308; due performance of s. frees from guilt, 25, 479; *he who has sacrificed, shares in the world of bliss*, 26, 151 sq.; the s. is a ship bound heavenwards, 26, 314, blessing, i.e. perfection, obtained by s., 28, 236 sq.; s. and sacrificial fee protect the house, 29, 348; those who do not perform s. descend to the abode of Yama, suffer there torments, and then again reascend to this world, 38, 122 sq.; 48, 592–6; everything can be obtained by a long sacrificial session for a year or more, 41, 140; father procures blessings for the son by s., 42, 89; 46, 13; is a blessing, 43, 107, powers bestowed by Soma-s., 43, 299, 356; s. forms the body of the sacrificer in yonder world, 44, 23, 35–8, 273, 273 n.; offering s, a second birth, 44, 23; modes of offering by which a priest promotes the sacrificer's welfare, 44, 56–60; successful issue of the sacrificial food, 44, 66–8; everything and to every one he offers (at the Sarvamedha), in order to gain

everything, 44, 420; wishing for glory and food men enter upon s., 44, 441; offspring and cattle the reward of s., 44, 504; for him who walks in righteousness the s. is anointed with honey, 46, 179; purify the mind, 48, 700, 703; only through the propitiation of the gods, s. can bring about their results, 48, 720.

(d) RELATIVE VALUE OR WORTH-
LESSNESS OF S., SYMBOLICAL S.

Are useless for attainment of salvation, 1, ci; 8, 16, 47 sq., 84, 367; 10 (ii), 41 sq., 192 sq.; 34, 197 n.; 49 (i), 120 sq., 126; performers of s. proceed, after death, on the path of the fathers, not of the gods, 1, 80; 15, 96; 34, 27; 38, 121-6; 48, 588-92; s. can procure a limited beatitude only, and are a hindrance to real salvation, 1, 314 sq.; 8, 185; should be avoided at the Tishya ceremony, 2, 150; officiousness in s. is called irreverence, multiplying ceremonies leads to disorder, 3, 116; sowing corn, a religious act equal to the recitation of 10,000 sacrificial formulas, 4, 30, 30 n.; Ahura-Mazda offended by the s. of a thief, or liar, 4, 283-5; s. without knowledge is no piety, 4, 347, 347 n.; good thoughts, words, and deeds, the best s., 4, 355-7, 355 n.; ceremonial worship (yazisn) of mortal sinners who have not confessed, has no value, 5, 302; burnt-offerings will not save a man who is in the bonds of death, 7, 82; prayers more efficacious than s., 7, 183 sq.; 14, 128; 25, 45 sq.; Krishna cannot be seen by means of s., 8, 98 sq.; s. without Mantras condemned, 8, 119; 44, 276; are acts belonging to the quality of passion, 8, 324 sq., 324 n.; end in destruction, 8, 355; ascetics renounce s., 8, 366; 14, 260; 25, 205; God does not wish men to provide Him with food, 9, 248; good works, gifts of food, homage paid to the righteous, are better than s., 10 (i), 32; 14, 245; 19, 260 sq.; 49 (i), 23; eight persons that are praised by the righteous, Buddha's disciples, are worthy of offerings, 10 (ii), 38;

Mâra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhâradvâga on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 13, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 31, 80, 83; truth better than a thousand horse-s., 33, 93; a son is better than a hundred s., 33, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brâhmanahood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 38, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (brahmacarya), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prânas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . ahimsâ the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 33, 298;

Dhamma-yūpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmi resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief.'* 8, 53; place of Agni, Indra, and Visve Devās, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragāpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vāta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared,* 43, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 31-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Nārāmsa mixes the s. with honey three times a day, 46, 153; Tanūnapāt invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 354; Asvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitṛs, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (1), 166.

(f) THE SACRIFICER AT S. IN INDIA.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342-4; 41, 31 sq., 65; 44, 313, 321-3, 349, 472; *see also* Wife (a); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 166; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brāhmana should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 25, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xl n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Śūdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the *Vive Devās*, with the gods, 43, 124, 202, 270; never-ending circle. sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5, 41, 139 sq.; depends on the syllable Om, 1, 2 sq., there is no s. corresponding to the Atharva-veda, but the *Ithāsa-purāṇa* takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmatārin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq., 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virāṅ, of Gāyatri, nature, 44, 153 sq.; Apri hymns and the s., 46, 8 sqq., 153 sqq., 179 sq., 198 sqq., 236 sqq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285;—s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 48, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakānda*, 34, xi, meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-*upanishad*, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 48, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragāpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshā, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prāna and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; *primatevals.* of Purusha or Pragāpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragāpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rta (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions.—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319, 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirṛiti like a Pākayagñas, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairavadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan on new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3, 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmacārin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kāmyeshṇas or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; 12ā connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaraṇa, Utsarga, Anupravakāṇya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairavadeva ceremony, 15, 31; Sthālipāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110, libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vols.* 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāṇa and Mārgaśīrṣa or Āgrahāyaṇī rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Ārvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

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(d) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

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(j) FORMS OF INDIAN SOMA-S.

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(k) DETAILS OF ZOROASTRIAN S.

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(1) DETAILS OF S. IN CHINA.

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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
- Sag-did**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (c).
- Sages**, *see* Holy persons, Muni, *Rishis*.
- Sagga**, Pali for *Śk. Svarga*, *see* Heaven (d).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or *Sahā*, *see* Saha-world.
- Sahadeva**, the *Pāṇḍava*, 8, 39.
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- Sahāmpatī**, and *Agni sahaspatī*, 21, 5 n.
- Saharakshas**, a messenger for the *Asuras*, 12, 110 sq.; 26, 115.
- Sahasrāksha**, worshipped at the *Tarpana*, 29, 121, 149; the thousand-eyed deity, 42, 163, 474.
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- Sakī**, wife of Indra, 19, 1; 29, 33; 42, 95, 125 sq., 503; 49 (i), 21.
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- Sakuntalā**, Apsaras, conceived Bharata, 44, 399.
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- Sāmāk**, son of Masyê and Masyâḍi, 47, 8.
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- Sambhava**, n. of a Buddha-sphere, 21, 153.
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(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

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city of Brahman, 15, 37; 34, 175; the S. in the universe and in man is the antaryāmin, puller or ruler within, 15, 132-6; 48, 101, 132, 226, 279, 607-11, 655; how to obtain union with the H. S., 15, 299-302; the Sun as the outer S., and Breath as the sinner s., 15, 305-12; individual ss. derived from the creator's S., 25, 8, 8 n.; 48, 88 sq.; to attain complete union with the Supreme S., the aim of the hermit, 25, 203 sq., 203 n.; Brahman appears to be broken up into gīvas or individual ss., 34, xxv; the individual soul has Brahman for its S., 34, xxvi, 23; 48, 133 sq., 141; individual s. or ss. (connected with pradhāna or matter) constitute the body of the Highest S. or of Vishnu, 34, xxviii; 48, 93, 128, 130, 132, 138-45, 242, 253, 307 sq., 312, 406, 435-7, 469 sq., the characteristics of the releaseds. are similar to those of Brahman, 34, xxx; discussions as to whether certain terms or descriptions are meant for Highest S. or individual s., 34, xxxii-xxxiv, xxxix sq., lxix, 64-289; 38, 54, 205-11; 48, 257-353; difference and non-difference of the Lord (Brahman) and the individual s., 34, xxxix, xlviii sq., 69-77, 81, 114-16, 183-91, 277 n., 278 n., 281 sq., 318-20, 343-6; 38, 68 sq., 149, 339 sq.; 48, 427 sq., in its activity the s. is dependent on the Lord who impels it with a view to its former actions, 34, lvi; 38, 58-61; imperfections and suffering of the s. are not Brahman's, 34, lxii-lxiv; 48, 406, 563 sq., 607-11; released ss. participate in all the perfections and powers of the Lord, with the exception of the power of creating and sustaining the world, 34, lxxxv, 38, 415-18; 48, 214 sq.; although eternally unchanging and uniform, the H. S. reveals itself in a graduated series of beings, 34, 63; the real, innermost s. and secondary ss., 34, 64-6, 68, 72; difference of soul and Highest S. due to limiting adjuncts, viz. body, &c., 34, 104, 281 sq.; 38, 340; 48, 100 sq.; *the 'two entered into the cave' are the indi-*

vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhāna and of the ss., and the pradhāna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individual s. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Pragāpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakṛti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378, ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.

and Prakṛiti, 48, 490-5; though all ss. are equal as being parts of Brahman, yet there is difference (of caste, &c.) on account of the connexion with a body, 48, 564 sq. See also Puruṣa.

(c) INDIVIDUAL S.

Breath, speech, and mind require the support of the living s. (gīvātman) before they can act, 1, xxxiv; the person in the eye is the s., 1, 67, 135; 34, 124, 129 sq.; the Sat enters into the elements with the living s., 1, 94 sq.; pervaded by the living s., the tree lives, 1, 103; *this body indeed withers and dies when the living s. has left it, the living s. dies not*, 1, 103, 103 n., 140 sq.; 8, 252; without the instrument of the mind, the s. cannot act or enjoy, 1, 112 n.; the ether within the heart is the s., free from sin, free from old age, from death and grief, &c., 1, 127; 38, 247-9; inner s., of the size of a thumb, abides or is hidden in the (cave of the) heart, 1, 129; 8, 192, 333; 15, 11, 163, 277, 340; 25, 41, 41 n.; 38, 38 sq., 45, 175; 48, 604 sq.; is a bank and boundary, so that these worlds may not be confounded, 1, 130; 15, 179, 340; viewed as the reflexion in the water, 1, 136-8; wanders about in dreams, 1, 138 sq., 15, 163, 165; 38, 49 sq., 56; in deep sleep, 1, 140; 38, 141-7; 48, 205 sq.; pleasures of the s. when free of the body, 1, 140, 141 n.; relation of s. to the body, 1, 141 n.; 48, 136-8; sees the pleasures of the Brahma-world through his divine eye, i.e. the mind, 1, 142; he who knows, let me smell this, let me say this, let me hear this, let me think this, is the s., the senses are only instruments, 1, 142; the living s. is as large as heaven and earth, 1, 185; gradual development of the thinking s. in living beings, 1, 222 sq.; three dwelling-places of the s. in man, 1, 242; Prāṇa is the s. of prajā (the self-conscious s.), 1, 299 sq.; the one s., though never stirring, is swifter than thought; it stirs and it stirs not; it is far, and near; both inside and outside of all this, 1,

311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (1), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (1), 45 sq., 87; created by Prajāpati, 12, 296; *the knowing s. is not born and does not*, 15, 10, 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing, unheard, but hearing; unperceived, but perceiving, unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prāṇas), 15, 163, 179; compared to the fire by the two

arānis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of *rta* (good works), 15, 295; pure s. and elemental s. (Bhūtātman), 15, 295-9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117-44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268-72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like *āditya*, &c., convey the idea of certain divine ss., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move

other things, 34, 369; relation of object and subject cannot exist in it, 34, 378 sq.; is one and permanent, 34, 424; *as the nature of the s. is eternal presence, it cannot undergo destruction even when the body is reduced to ashes; nay we cannot even conceive that it ever should become something different from what it is*, 38, 15; nine qualities of the s., according to the Vaiśeṣikas, 38, 69; the passages about it having true wishes and other qualities, have to be combined, 38, 247-9; not different from the body, according to the materialists, 38, 269; transmigrating s. as the object of cognition, 38, 288; it is the agent in seeing and hearing, is successively apprehended as the inward s. of all the outward involucra beginning with the gross body, and finally ascertained as of the nature of intelligence, 38, 335; men wrongly superimpose upon it the attribute of being made up of many parts, such as the body, the senses, &c., 38, 336; wrong conceit of the s. being subject to pain, 38, 336 sq.; released s. manifests itself in its own nature, 38, 405 sqq.; love, play, and the like cannot be ascribed to the action of the s., 38, 410; one's own s. is the doer and undoer of misery and happiness, according as one acts well or badly, 45, 104; a wicked s. commits sins, though the individual be unconscious of the operations of his mind, speech, and body, 45, 399 sqq., 399 n.; the s. different from the 'I,' 48, 37 sq., 57 sq., 61, 72; the abode of knowledge, 48, 63; the s. which dwells in the different bodies of gods, men, &c., is of one and the same kind, 48, 96 sq.; different from, but conscious of the organ of Egoity, 48, 182; the s. of non-sentient beings, 48, 243, 245; the bodiless and knowing s. is immortal, 48, 321, 392. See also Soul.

(d) THE HIGHEST S.

Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq., 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is tise S, 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S., 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293, 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n., the absolute, Supreme S, 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses Only by the mind (used as a lamp is the great S. perceived. He has hands and feet on all sides. he has eyes, heads, and faces on all sides. he has ears on all sides, he stands pervading everything in the world, 8, 353, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakṛiti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.,***

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 34, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343-5, 343 sq. n.; reason of the intelligent S., the reality of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvi, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S,' 34, 55-60; the individual soul goes to the S., 34, 59 sq., the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237-42; is ânandamaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is *Rik*, Sâman, Uktha, Yagur, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69-73, 172; the Person called the internal S. of all beings, 34, 142, 171-4, 205; may be represented as the Gârhapatya-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of

seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192-4; the word 'light' denotes the H. S., 34, 195; 38, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196-8; is the end of the journey, the highest place of Vishnu, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hiranyagarbha, 34, 240; the calm, i. e. the H. S., 34, 241; is the intelligent soul of the Sāṅkhyas, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312, the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gaina doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66-8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340-2; Pragāpati identified with the S., 48, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96, *of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Valuvānara, in the

body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556-8; *who dwelling in the S. is different from the S., whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one*, 48, 557. *See also* Brahman, God (*d*), and Purusha.

Self-concentration, *see* Meditation.

Self-conquest: *the strong man is he who overcomes himself*, 16, 309 n.; 39, 75; to conquer one's self is the best victory, 45, 38 sq.

Self-consciousness (pragñā), the organs and parts of the body cannot accomplish anything without it, 1, 296-8; s. or egoism, the feeling 'this is I,' 8, 102 n., 322 n., 333 n., 336 n., 338; subtle elements of material things proceed from s., 34, 376.

Self-control, of ascetics, 8, 48, 126 sq., 246, 366; want of s., 8, 183, 236; energy in s., indispensable in order to reach beatitude, 45, 15-18. *See also* Self-restraint.

Self-correction is the happiness of the small man, 16, 391.

Self-culture: a Bhikkhu who has doubts in the system of S. (Sikkhā), is not free from spiritual barrenness, 11, 224, 229.

Self-defence, *see* Homicide.

Self-existent, *see* Svayambhūi.

Selfishness, grief and avarice come from, 10 (ii), 154 sq.

Self-restraint, *is the best instrument of purification; s. is the best of auspicious objects, by s. he obtains anything he may desire in his heart*, 7, 231; devotion not to be attained without s., 8, 9, 21, 50, 60 sq., 64, 66-70, 103, 127, 182, 250; what real s. is, 8, 67, 168, is mental penance, 8, 119; defects of s., 8, 170. *See also* Restraint, and Senses.

Self-sacrifice, *see* Suicide.

Semen, *see* Seed.

Se-na, Rishi, his daughters give milk to the Bodhisattva exhausted by austerities, 19, xxi sq.

Senā (or Enā), female disciple of Sambhūtavigaya, 22, 289.

Senagit, is a winter-month, 43, 108.

Senagit, n. of a king, whose son reached final bliss, 49 (i), 95.

Senâpati, Buddha visits the village of, 19, xxvii.

Senika, disciple of Sântisenika, 22, 293.

Seniya, see Bimbisâra.

Sênô, or Sênô, Sênôv, Av. Saêna, son of Ahûmstur (Hûmstûv), disciple of Zoroaster, a priest at the renovation, 23, 203, 203 n.; 37, 230, 262, 262 n.; the times of S., 37, 406; admonitions of the righteous S., 37, 410 n.; a high-priest, 47, xi, 83, 83 n., 85 n.; priestly college established by S., 47, xxviii; his date, 47, xxx sq.; an upholder of the religion, 47, 166.

Sensations, different kinds of, 35, 70 sq.; defined, 35, 93; dependent on Karman, 35, 100.

Senses, worshipped at the Dîkshâ by one who lives in the forest, 1, 75; relation of s. and elements, 1, 96-8; 8, 342 sq., 348-50, 352, 382-5; are only instruments, 1, 142; when freed from the s. the wise, on departing from this world, become immortal, 1, 147; Brahman directs the s., but is independent of them, 1, 147 sq.; eye, ear, mind, speech, breath, as five deities, 1, 185; speech is not intertwined with the other seven s. of the head, 1, 196; quarrel, as to pre-eminence, of the s., 1, 206 sq., 290 sq.; 15, 97 sq.; when breath departs, the s. also depart with it, 1, 223; compared to harnessed horses drawing about the body, 1, 233; 7, 231; 8, 187, 386; 49 (i), 22; the deities (mind, speech, eye, ear) bring an offering to Prâna, 1, 280, 281; the contacts of the s. (external objects) are not permanent, 8, 44; restraining the s. necessary for attaining tranquility and release, 8, 50 sq., 57, 242, 246, 248, 251, 266 n., 362; sacrificing the s. in the fire of restraint, 8, 61; who controls the s. is not tainted by actions, 8, 64; the embodied self in the city of nine portals, 8, 65, 65 n., enjoyments of the s. sources of misery, 8, 66; mind, chief of s., 8, 88; the ten s. and five objects of sense, included in the Kshetra, 8, 102; the soul presides

over the five s. and the mind which issue from nature and return to it, 8, 112, 112 n.; relation of s. to one another, and of mind and s., 8, 268-70; five s., the fuel for the fire connected with the Brahman, 8, 286; the sprouts in the holes of the tree of worldly life, 8, 313, 371; the ten s., and the one sense (mind), 8, 317; 38, 65 n.; contact of objects of sense with the s. is the source of delusion, 8, 335; the s. and the objects of s., and the five great elements to be placed together, and held by the mind, 8, 341; desire, wrath, &c., are got rid of by restraint of s., 8, 344; the group of s., the bonds of the wheel of life, 8, 355; the ascetic draws in his s. as a tortoise his limbs, 8, 366; the Supreme Self cannot be reached by the s., 8, 367; the Sannyâsin understands the s. and the objects of the s., 8, 368; the different kinds of sound, touch, colour, taste and smell, 8, 383-5; five s., the five fetters, to be cut by the Bhikshu, 10 (i), 86; 11, 181; he whose s. are trained, and longs for death, is called subdued, 10 (ii), 89; s. and Âsavas, 11, 301-3; are different from the Self, 15, 22; eight grahas, 'seizers' or s. and atgrahas or objects of sense, 15, 125 sq.; 34, cxi sq., 239; 38, 79, 83, 369; gather round the Self at the time of death, 15, 173 sq.; 38, 102; nature of s., 15, 329; are our greatest foes, 19, 297; renouncing all attachments to the objects of s., the fifth great vow of the Gâna, 22, 208 sq.; five s. known through the Veda, 25, 505; the objects are beyond the s., 34, 239, 244; relation of the s. and their objects is based on the mind, 34, 239; elements and s., the product of Nescience, 34, 281; Sâmkhyas enumerate sometimes seven s., sometimes eleven, 34, 376; 38, 82 sq.; 'the abode of the six' (s), in Baudhdha terminology, 34, 404, 405 n.; produced from name and form, 35, 79; are not interchangeable, 35, 86-9, 98 sq.; action of s. by contact, sensation, idea, thought, &c., 35, 86-9,

92-8, 132-4; thought and s., 35, 89-92; six doors, the s., 36, 351, 370; though the soul is intelligent, the s. are not useless, 38, 34; are the cause of the perception of the sense-objects, 38, 95; the word *prāna* is secondarily applied to the s., 38, 96; all s., i.e. their functions, are merged in mind, on the departure of the soul, 38, 365 sq.; the s. and elements of him who knows Brahman are merged in Brahman, 38, 376 sq.; it is better to satisfy the belly than the s., 39, 55 sq.; classification of animate beings according to the number of s. (two, three, four, five), 45, 219 sq.; 'Five-people,' the five s., 48, 373 sq.; gods enter into s. as their superintendents, 48, 417. *See also* Mind, Organs, Parables (f), *Prānas*, Self-restraint, Speech, and Touch.

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- Vanāra**, n.p., 23, 205.
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- Varakasa**, n.p., 23, 212.
- Varanā**, t.t., 'that which wards off,' the non-released soul abides in it, 34, 153.
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- Varaprabha**, n. of a Bodhisattva, 21, 21 sq., 26 sq.; the 23rd Tathāgata, 49 (ii), 6.
- Varāza**, n.p., 23, 203, 205.
- Vardast**, an author of the Sad Dar, 24, xxvii.
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- Vardhamānaka**, one of the celestial regions, 22, 190.
- Vardhamānamati**, one of the sixteen virtuous men, 21, 4.
- Vāredad-gadman**, Zd. *Varedad-bvarenō*, one of the producers of the renovation, 18, 78 n., 79, 23, 220, 220 n.
- Varedat-bvarenah**, or *Varedad-bvarenō*, *see* Vāredad-gadman.
- Varedhakas**, a tribe, conquered by Vistāspa, 23, 117, 117 n., 280.
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(b) Worship of V.

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(a) V. IN MYTHOLOGY.

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- (a) Social and legal position of w. in India
- (b) W. in Brâhmanism
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402; 43, 230; 44, 219; *husbands, doubtless, are the support of w.*, 12, 441; can neither give nor receive a son except with husband's permission, 14, 75, 334; w. shall be witnesses in cases concerning w., 14, 82; 25, 266, 266 n., 33, 82; false evidence regarding w., 14, 83; 25, 271; the son of an unmarried damsel, 14, 86 sq., 227, punishments and penances for w. who have offended, 14, 108-12; 25, 382; fine for killing a female of the Śūdra caste, 14, 118; crimes by which w. become outcasts, 14, 133; fighting with w. forbidden, 14, 200; punishments for murder of w., 14, 202; purchase and sale of w. denounced as a crime, 14, 207 sq.; laws regarding w., 14, 231-5; 25, 611 sq.; 33, xiii; the learned lady Gārgī Vātaknavī, 15, 130 sq., 136-9; violence towards w. recommended, 15, 217; the sixty-four accomplishments of w., 22, 282, 282 n.; honour due to w., 25, lxvii, 85 sq.; deceiving w. and Śūdras, 25, 160; forming part of the booty, 25, 231; employed in the royal service, 25, 236; betray secrets, hence to be removed from a king's council, 25, 239; the king must deliberate on the behaviour of the w. in his harem, 25, 240; the king shall protect the property of unprotected w., 25, 257 sq. and n.; may exceptionally be witnesses, 25, 267; swearing falsely to w. at marriages allowed, 25, 273; stealing w., punishment for it, 25, 310, 498; 33, 227, 362 sq.; to protect w., arms may be taken up, 25, 315; all w. must be carefully guarded, 25, 327-30; 33, 367, six causes of the ruin of w., 25, 329; slayers of w. put to death, cannot be purified, 25, 382, 469; pregnant w. not punished for committing nuisance, 25, 392; how w. allure men, 26, 30 sq., are given to vain things, 26, 53; beauty of w., 26, 113; 44, 294 sq.; neither own any self nor do they own any heritage, 26, 367; shall not be charioteers, 29, 364; a w. approaches a friend for a gift, 32, 313; a charitable w. is worth more than a miserly man, 32, 356; in the case of a w. a

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(b) W. IN BRĀHMANISM.

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*birth, 1, 243-5; Arthasāstra, *the knowledge which Śūdras and w. possess, a supplement of the Atharva-veda, 2, xxxii, 171, 171 n.; are not initiated, 2, 2 n.; how the Brahmakārm should behave towards w., 2, 11, 34; 14, 152-4, 157; 25, 69; must not refuse alms to Brahmakārm, 2, 12; the Brahmakārm should not gaze at, or touch w., 2, 25 sq., 188; the recitation of the Veda must be interrupted, when a student and a Śūdra w. look at each other, 2, 34; purification prescribed on touching a w., 2, 59; penances to be performed by w., 2, 84, 84 n.; an initiated person shall not eat the leavings of w., 2, 122, 122 n.; rites and customs to be learnt from w., 2, 138, 138 n., 171; 29, 182; 30, 255; shall not perform religious rites, sacrifices, vows, fasts, 2, 139, 270, 270 n.; 25, 161, 196, 437; 30, 267; newly-married or unmarried damsels, sick w., and pregnant w. must eat before the householder, and may eat even before guests, 2, 204; 7, 216; 14, 265; 25, 96, 96 n.; 29, 86; rules for the Snātaka with regard to w., 2, 222, 224; 14, 243; 25, 137; 29, 123, 317-19, 409; 30, 85; funeral rites for female relations, 2, 253; 7, 86; 14, 28, 28 n., 177 sq.; 29, 358 sq., a person who sacrifices for w. not to be invited to a Śrāddha, 2, 257, sins whereby w. become outcasts, 2, 281, 281 n.; dying in defence of w. and children secures beatitude, 7, 67; 25, 416, impurity of w. after a miscarriage, 7, 90; 14, 282; 25, 179; impurity on the death of w., 7, 90; 25, 180; the marriage ceremony is considered as the initiation of w., 7, 90; impurity by death and childbirth, with regard to w., 7, 91 sq.; the mouth of a w. is always pure, 7, 103; 25, 192; religious rites for girls, except marriage rites, performed without sacred texts, 7, 114; 25, 42, 330, 330 n.; 29, 57, 183 sq., 298, 397, 30, 59, 62; while engaged in performing penances or rites securing success, one must avoid conversing with w., 7, 151; 14, 124, 305,

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to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a *Śrāddha*, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268. sin of intercourse with menstruating w., 25, 466; the *Dikshita*'s garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, *Veda*-study must be interrupted, 29, 81, 117, 141. See also *Ātreya*.

(c) W. IN BUDDHISM.

Bad conduct is the taint of w., 10 (i), 61; love of man towards w., to be destroyed by the *Bhikkhu*, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xli; excluded from accompanying the funeral procession, 11, xli; so long as no w. or girls belonging to their clans are detained among the *Vaggians*, by force or abduction, so long they will prosper, 11, 3 sq.; *'how are we to conduct ourselves, Lord, with regard to womankind?'* *'Don't see them, Ānanda.'* *'But if we should see them, what are we to do?'* *'Abstain from speech, Ānanda.'* *'But if they should speak to us, Lord, what are we to do?'* *'Keep wide awake, Ānanda.'* 11, 91; the *Bhikkhu* abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the W.-Treasure of King *Sudassana*, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a *Bhikkhu* must not lie down, nor take a seat in secret with a w., 13, 32, 42; a *Bhikkhu* must not preach the *Dhamma*, in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a *Bhikkhu* must not journey with a w. even as far as the next village, 13, 47; female lay disciples of *Buddha*, 13, 109 sq.; 17, 216-25; delusions by w., one of the dangers in which interruption of *Vassa* is permitted, 13, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude *Buddha* by w., 19, 38-46,

33 sq.; 49 (i), 36-48; Buddha disgusted at the sight of the sleeping w., 19, 54-6; 49 (i), 56-9; cf. 18, 102 sq.; the wiles of w., 19, 252-6; 35, 294-7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikkhu should not look into the face of the w. who gives him food, 20, 291; Buddha as very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320-6; are capable of Arhatship, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 186; Ānanda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ānanda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 417; w. as preachers, 21, 213-20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapundarikā, 21, 248, 424; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Kakravartin, Bodhisattva, 21, 252; cannot reach Buddhahood, but the daughter of Sāgara changes her sex to become a Buddha, 21, 252-4; a Bodhisattva's conduct towards w., 21, 263-6; capable of perfect enlightenment, 21, 316 sq., 319-24; 49 (ii), 199, merits acquired by young ladies who hear the law preached, 21, 328-35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaṣagyaśāstra chapter of the Saddharmapundarikā will never be reborn again as w., but as a Bodhisattva in Sukhāvatī, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned

before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khugguttarā remembered her previous births, 35, 122, reveal secrets through infirmity, 35, 141, w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28-30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryāgāra, 'Frauenzimmer,' 49 (ii), 64 n. See also Bhikkhunīs.

(d) W. IN GAINA RELIGION.

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veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. *See also* Gains monks and nuns, and Gains nuns.

(e) W. IN ZOROASTRIANISM.

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(f) W. IN CHINA.

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'326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36, 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479, 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n., the strong and the weak, 27, 440; *the w. follows (and obeys) the man.—in her youth, she follows her father and elder brother, when married, she follows her husband, when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others*, 27, 441, education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of

the royal harem do not pare their nails nor pierce their ears, 39, 231; the male precedes, the female follows, 39, 335, to be gentle and obedient, 40, 243; the masculine is pure and moves, the feminine turbid and at rest, 40, 250.

(g) W. IN ISLĀM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n., position of w. amongst the Arabs, 6, xi; female infanticide forbidden by Mohammed, 6, lxxv, 135, 256, 256 n.; 9, 4, 280, 322; degradation of w. in Islām, 6, lxxv sq.; 'believing w.' included in the promise of reward in future life, 6, lxxvi, 70, 70 n., 89, 183, 261; 9, 143 sq., 194, 233; *your w. are your tilth*, 6, 33; not to be approached during menstruation, 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71-5, 77; 'the chapter of w.' in the Qur'ān, 6, 71-96; men superior to w., 6, 77, law regarding w., 6, 90; Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174, those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261-3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252, law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

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- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution

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- (b) Origin, dissolution, and renovation of the w.
- (c) Two, three, and more worlds

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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